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A Guide to the Blind POINTED TO.

Or, a true

TESTIMONY TO THE Light Within.

Wherein ſome Men are reproved, Others counſelled and encouraged, but all (who are Ignorant of their *true Guide*) directed to the *Path of Life*.

With a Friendly CALL to all *Notioniſts* and high *Profeſſors of Religion*, in what *Form* ſoever, To come ſpeedily down from their *Pinacle*, leſt they *fall* into *Temptation*.

Alſo ſome *Queries* to the Perſecuting Miniſters of the *Church of ENGLAND*.

Written for the *Truth's* ſake by *Tho. Forſter*.

The Darkneſs is paſt & the true Light now ſhineth, 1 Joh. 2. 8. *See therefore that ye walk circumſpectly, not as Fools, but as Wiſe*, Eph 5. 15.

Printed in the Year, 1676.

TO THE READER

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Friend,

WHosoever thou art, that ſhalt read this following Treatiſe, know of a Truth, if ever thou enter into Life, and come to Bleſſedneſs, thou muſt enter in at the Door Chriſt Jeſus, the Light of the World, and Life of men; in at which Door the Author of this little Book is gone before, who in his life time was freely give up, in Body, Soul & Spirit, with whole Subſtance, that he might run the Race that was ſet before him, and keep the Faith, the precious Faith, that was, and is delivered unto the Saints, in which Faith and Truth he was made willing to deny himſelf, and take up the daily Croſs to his own will, wiſdom and na-

tural endeavours, and to become a Fool for Chriſt's ſake, that ſo he might be truly wiſe.

And although he met with many Trials within and without, and great Conflicts; and would often ſay, *will nothing ſerve, but I muſt become a Fool*, and ſuch like; yet through the tender Mercy of the Lord, in the Day of his Power, he was made willing, yea, he was brought down; God Almighty did bring the mighty from his Seat, and made him willing to follow the footſteps of the Flock, even off the barren Mountains, into the green Paſtures, to drink of the Rivers of his Pleaſure, the waters that run ſoftly; and the Lord became unto him indeed a place of broad Rivers, with Streams of Love and Life, and he lay down even where he fed his Flock at Noonday, and found Peace, Reſt and Joy unſpeakable, and full of Glory; and having his Mind exerciſed in God's

Pure

Pure Holy Fear, the Lord communicated to him of his Secrets; and he ſaw, yea, his Spirit was even as it were entred into the Sufferings that ſince the Lord ſuffered his Faithful People to be tryed with, ſaying, *The Holy City will be beſieged; but bleſſed are they who keep in the Faith, for the Time of Deliverance will aſſuredly come, and Fire come down from Heaven, and devour the Enemies of God, his Truth and People.*

And a little before his Departure ſaid, *Ah Friends! abide in God's Pure holy Truth all the day long, and you ſhall ſee the riſing of his Glory*: In which he finiſhed his Courſe, and fell aſleep; Glory, Glory to God forever. It is now about Eleaven Years ſince, and I remain a Living Witneſs for God, and bring in my Teſtimony for God's Bleſſed Truth, in the Eternal Spirit.

If any doubt or queſtion the Truth declared in this following Book, let them

them remember what was writ of old in the Mouth of two or three Witneſſes was Eſtabliſhment: And oh that it might be ſo now! that you might not only read, but underſtand and receive into your Hearts God's everlaſting Truth, as it is in *Jeſus Chriſt the Light of the World*; why ſhould he ſtand without? the Night is far ſpent, the Day is at hand, even with moſt men: Oh, let not his Locks be ſtill wet with the drops of the Night, who ought to be the *Beloved of your Souls*, and is indeed the *Chiefeſt of ten thouſand*, to every one who knows him in the leaſt meaſure or loweſt Appearance.

But it may be ſome may ſay, *I am indeed affected with theſe things, and I ſee ſo much loveline ſs in the Converſation of them, who are made partakers of this truth, that I am almoſt perſwaded to be a* Quaker *but they are expos'd to outward Troubles, Impriſonment, Baniſhment, loſs of Goods, beſides Reproaches and Scorns on all ſides,*

that

that I must take up the Cross if I would be one of them. 'Tis true *Friend*, whosoever will be his Disciple whom we serve, must take up a daily Cross, and follow him, even through all these things, and be willing to Sacrifice Life and all, if thereunto called: But for thy encouragement, know, There is an exceeding & eternal weight of Glory to be revealed, which will out-ballance these light Afflictions; and it is the Willing and Obedient that shall eat the good things; Consider thou the Perfect man, and mark the Just, for the end of that man is Peace; and there is not one faithful sufferer at this day, for the Name and Testimony of Jesus, that would change his Prison for a Palace; but had rather die there, then have his Inheritance with the Ungodly, and his Habitation in the Tents of wicked men.

Therefore fear not to confess him before Men, who will not bruise the bruised

bruiſed Reed, nor quench the ſmoking Flax; but will uphold thee in all thy ſufferings, and will not deny thee before his Heavenly Father.

And further, To all Young Convinced Perſons, who have made ſome Progreſs in the Holy Path, and have been willing to ſuffer Reproaches, Buffetings, Beatings, Sore Woundings, and Impriſonments, even for the Name and Truth of our Lord Jeſus Chriſt; Be encouraged, go on in Well-doing, as Faithful Followers of him who was made perfect through Sufferings; he is your Pattern, and as you are made like unto him, Peace and Bleſſedneſs will reſt upon you; and you being made meet, ſhall have your Inheritance with the Saints in the Light: but take heed of being exalted here; keep low in the pure fear of the Lord, even all your dayes, and forget thoſe things that are behind, and follow

on

on to know the Lord, and expect each day your daily Bread at his Hand: And know, although you may, and have given up your ſelves to Baniſhment, your Goods to the Spoiler, and your Bodies to the Fire, and have not Charity and Love, that begetteth into the Image and Likeneſs of him who has Created You unto Good Works, that you ſhould walk therein, it profiteth nothing: For the time is now, that the Lord of the Vineyard expecteth Fruit, even Fruit unto Holineſs; it is not Leaves, it is not Profeſſion only will ſerve; remember the Fig-Tree was curſed forever, although it had fair flouriſhing Leaves, 'tis Fruit that will commend you unto God, and make you a good Savour to him, and all who fear his Name.

And oh that every one who have known the Footſteps of the Lord in his Sanctuary, who have known his Goings of Old, and

given up their Names to the Lord, & are of that Spirit with Caleb *&* Joſhua, *to follow the Lord fully, perfecting Holineſs in the fear of the Lord: Oh! that they may ſtill be as Mount* Sion, *that cannot be moved; yea, as Pillars in God's Houſe, going no more forth; but having the Harps of God in their Hands, they may ſing new Songs of Praiſes continually; even Halelujah to him that ſitteth upon the Throne, who is worthy to Reign & have the Dominion; to whom be all Power and Glory forever and for evermore.*

The 31th of the 8th Moneth, 1671. Mary Forſter.

THE

THE PREFACE.

Reader,

ALthough I have been for many Years a true Seeker of the Kingdom of Heaven, yet had I been one who had ſate in the Seat of the *Scorner*, or been diſobedient unto the *Light* or motion of God's Spirit upon thoſe Waters in me (which had near over-whelmed my Soul) I ſhould have remained (as moſt men ſtill do) in *Darkneſs*, even until now; or elſe been like unto thoſe who are *aſleep in Sin*, neither knowing, nor believing any other State attainable in this Life, who yet notwithſtanding are bold to ſay, *They ſee*: But bleſſed be the Lord God, I am not of their unbelief, but of that *Faith which overcomes the World, Sin, and the Devil.*

Friend, if thou art ſuch a one, to wit, a *Sinner*, and believeſt thou canſt not be otherwiſe here, and yet will preſumptuouſly ſay, *Thou ſeeſt*: Know thou, that *Chriſt*

Jesus came to make thee *blind*, and that those who are *blind*, (and sensible of it) might *see*. And thou who art *asleep* in Sin, and *dead* whilst thou livest, *arise* and listen thou to the Voice of Christ, and to his Knock in thee, *if thou wilt live to God*, open the Door of thy Heart unto him betimes. He it is who calls to Sinners to be *pure*, and to be *perfect*, as our heavenly Father is: He it is who cryed out to *Jerusalem* to be gathered under his Wing; and he also if thou wilt be gathered, would gather thee: O refuse him not; for he it is, who hath called me *out of Darkness into Light*, and caused me to listen to his still Voice within me; and he it is who calls to thee also to return and live, saying to thee, as he did to *Israel*; *Why will ye dye, Oh House of Israel?*

Now that thou mayest know I am none of those that cry, *Lo here*, or *Lo there*; nor of the many Sects and divided Judgments in this Nation, I shall briefly tell thee how many by-wayes I have past through, and how restless I was in them all, till I came to own the Light of Christ in me.

First, As to my *Education*, I must tell thee it was such, as was in the fear of the Lord into which I admonish thee to hasten, and therein continue all the dayes of thy Life:

for

for I assure thee, that there is no safety, but in that State, and in the pure Life of Innocency, from which all men are by Disobedience fallen: It's not talking of the *holy Life*, but living in it, that can give thee an entrance into *Paradise*; for the flaming Sword is turned against the *Transgressor*, so that he cannot touch the *Tree of Life*, much less eat thereof but with the *Serpent* must feed upon *Dust* all the dayes of his Life. O! make haste Friend to the Life of Obedience, and come down from the Barren Mountains lest thou die; for there is no Bread to be had there: consult no longer with the *Serpent's* Carnal Reasonings *in thee*, nor with his numerous and busie *Agents without thee*, perswading thee, that Purity is not to be attained here. Oh! that thou wouldest consider, *That the soul which sinneth must die*; and that, *as the Tree falls, so it lies*; *That there is no Repentance in the Grave*; nor any other Way to Life but by *keeping the Commandments of God.*

Friend, Thy Enemy is within thee, therefore *look at Home*, keep the Watch well there and (if thou canst) *pray that thou enter not into temptation*: for the *Devil* now goes about roaring like a *Lyon*, and is seeking whom he may devour. Oh! believe not those that say, The best of God's Children cannot be free

from Sin in this Life; for I declare to thee, they are all of the black Army of *Satan*, and for the ſupport of his Kingdom are they come to fight, and to make War with the *Lamb* and his Followers, who walk with him in white. Remember thou, *That without Holineſs no man ſhall ſee God*, & that it's the *pure in Heart*, and they only, *that can ſee him*.

And thou who art flown high in thy comprehenſion of aiery Notions *without Life*, thou muſt deſcend, and dwell in the low *Valley* where once thou hadſt ſome footing; for thy ſafety is there, and no where elſe; Come thou into the *cool of the Day*, and hear God's Voice unto thee, who chargeth thee with eating of the *Tree of Knowledge of Good and Evil*: Thou haſt loſt thy State of Happineſs by hearkning to the Woman [thy fallen Reaſon] who is not to ſpeak in the Church; for thou haſt ſuffered to be marr'd the holy Creation of God in thee, and there is no way left now for thee, but to come to Chriſt Jeſus; *The Light of the World, and Life of Men*; he it is, though thou haſt deſpiſed him [becauſe his appearance is low in thee] who muſt repair the Breach between God and thee; but if thou reject him who is thy *Light*, and who would be thy *Leader*, thy State is

worſe

worſe then fallen *Adam's* was: thou art now one with the Angel of *falſe Light*: Darkneſs will be thy Portion [as it is his] for evermore.

Friend, What I have further to ſay in this *Preface*, may give thee ſome *light of the crooked wayes* thou art not to walk in; and therefore ſhall proceed to give thee an account of my wandering ſteps, which the Lord hath now brought to my remembrance, even from my *Child-hood:*

The fear of God, I ſay, was before me, even from my *Youth*; ſo that when I was but a School-Boy, I durſt not omit my Morning and Evening Sacrifice of *prayer* to God, upon any pretence whatſoever. Never did I ſwear an Oath but once, ſince I was born, and that was upon great provocation by a lewd Boy, when I was about twelve Years of Age: but ſuch was the goodneſs of God to me then, that preſently after I had ſpoken the word, I found trouble in my Conſcience, and condemnation for it many Years after.

My Companions were moſtly ſuch as were ſober, and freeſt from Scandal; and I can truly ſay, *I remembred my Creator in the dayes of my Youth*, and was a true *Seeker* of the *Kingdom* of Heaven, from ſuch time as I had

an understanding to believe there was such a Kingdom to be sought after.

And when I came to be about 16. years of Age, I then began to Pray out of my usual *Form*, finding nought but deadness in my *Form* of Prayers, which I had got; so that by little and by little I prayed by rote; and as I increased in Years, I applyed my self to reading *Sermon-Books*, and often to hear and write *Sermons* after the choicest of the *Presbyterian* Way, whom I conceived then were most *Orthodox*: Early did I rise, to read and meditate of God, whom I then looked on at a distance from me, [as most men do] but *he was in this place, and I knew it not*: The Lord was with me in all my *crooked Wayes*, and preserved me, but I saw him not, nor what it was that breathed in me after God: I did not know it was the Seed of God which was in bondage, and groaned to be delivered into the glorious Liberty of the Sons of God.

Often did I with *Tears* beg for Pardon of my Sins, and *assurance* of my Salvation, which I prized above all the World, and did often say within my self, That if I could but gain *assurance* of that, I could be content to be miserable in this World, as long as I should

live

live in it. *Company* was many times a burthen unto me, and to be retired and much *alone* was my great delight, that ſo I might freely breath forth my Soul to God for the *aſſurance* of his Love, and to be free from everlaſting Burnings. The conſideration of *Eternity*, was often in my Mind, and many times would this Voice ſound in me: *Ariſe ye Dead, and come to Judgment.*

But alas! What hope of *aſſurance* could I have of my *Salvation*, whilſt I gave Faith to ſuch Teachers as affirmed, That *the beſt of God's Saints cannot be free from Sin in this Life*, and in the ſame Breath alſo ſaid, *That the leaſt Sin deſerved the Torments of Hell Fire forever.* May not a poor Soul [who preſſeth after holineſs] truly ſay, They are miſerable Comforters? Oh! who can be *aſſured* of his Salvation, or gain *aſſurance* thereof, that believe *falſe Doctrine* to be *true*, and inſtead of living the holy Life, believe it is not attainable? Can any man be *aſſured* of his Salvation whileſt he is a Sinner? ſurely no: and if no *aſſurance*, then ſurely no Salvation; *for the Soul that ſinneth muſt die*, and without *holineſs*, *no Man ſhall ſee the Lord.*

By this and ſuch like Doctrine, was my

Life

life made very uncomfortable: and though I knew little by my ſelf to deſerve the torments of *Hell* [being alwayes of a ſober life, and free from the groſs Pollutions of this World] yet the fear of *Hell* was a continual Torment unto my Mind, inſomuch th t I often wiſh'd I had never been Born, or that there had been no God to puniſh me. Yet I can truly ſay, *Religion* was my chief buſineſs; and my great Delight was in hearing *Sermons*, receiving the *Sacrament*, (as they call it) to be often converſant in *faſtings* and frequent in outward *Worſhips*, and Carnal *Ordinances* (all which Periſh with t e uſing) ſo that I never could have enough of them. *Tears* were my delight, and *mourning* in Secret was a *refreſhing* to my Soul, and when I could not *weep*, *I prayed*, and when I could not *pray*, *I wept*, and ſometimes I prayed and wept, till I had wept my ſelf to ſilence, before the Lord; and when I neither could *weep* nor *pray*, then trouble and perplexity ſeized on my Spirit, and I ſhould begin to fear the danger of a hard Heart, and that the Spirit of *Prayer* was taken from me. *Blaſphemous* thoughts would ſometimes ſurprize me, and the Terrors of *Hell* get hold upon me, and how to eſcape I knew not: no comfort could I receive from any of my *Teachers*, for

for when by the beſt of their *marks and Signs* I judged my ſelf in a ſafe Condition; yet the Witneſs of God would riſe through all that *falſe Peace*, which they had ſpoken to me, and accuſe me of being a Sinner.

And this was my caſe for many years, and my condition was very unſafe, (as all theirs is, who are yet in *Egypt*, leaning upon men, and forſaking the Lord.) But the Lord God after long ſeeking to him in ſecret, ſeeing my integrity, and that the deſire of my *Soul* was after him, and to be holy as well as happy; He mercifully brought me out of *Egypt*, and delivered me from thoſe cruel *Task-maſters* and Builders of confuſion, and ſet me at liberty to travel towards the *Holy Land*; for in all the Land of *Egypt* I found no outward Guide to lead me out of my *Egyptian* darkneſs, though ſomthing within me would often groan, and ſay, *Return unto thy reſt, O my ſoul*: thus, I ſay, the Lord pittying my Soul, pardoning my Sins, winking at my ignorance, & bottling up my Tears, ſet me free from Bondage.

Thus being delivered out of *Egypt*, and journying towards *Canaan*, I met with divers ſorts of *Travellers*, with whom I had converſe and acquaintance: At firſt, with thoſe of the *Independant*-Way, but finding after a ſhort time,

time, that there was little difference between them and the others, and that the Path they went in was too broad, and would not bring me to reſt: I forſook them, and travelled forward towards thoſe men of the *Baptized* Way, who for ſome ſeaſon, I heard and obſerved; but finding that the main ſtreſs of their Argument (that their Way was right) was, becauſe they ſubmitted to the Ordinance of *Baptiſm*, pleading difficulty (if not impoſſibility) for any to come to *Canaan*, unleſs they were *re-baptized*: I ſearch'd into the Doctrine of Baptiſms alſo, wherein I found, that *Water-Baptiſm*, or John's *Baptiſm* was but unto *Repentance*, which was effected in me already, and that it could not waſh away any inward Filth, & therefore muſt *decreaſe*. And I conſidering, that the Apoſtle ſaith, *There is now but one Baptiſm, to wit, that of the Spirit*; and that is the only *Baptiſm* for every Chriſtian to be Baptized with, (if he will be Cleanſed, and Purged from Sin.)

And conſidering that *Jeſus* himſelf *Baptized* none; and that *Paul* ſaith, he came not to Baptize, but to preach the Goſpel. And that this Ordinance was only *Apoſtolical*, and not relating to *Chriſtians now*, I left them and their *Water*, and travelled towards thoſe called *Notioniſts*, with whom, after I had

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travelled a while, I began to conclude them to be the Men that I muſt walk with; and ſo followed them, as ſeeing more of Truth, (to wit, in the Notion of it) then in any I had met with before, and was much enlightned: but after I had been with them a while, I found I could not *Pray* as I was wont to do, and ſo began to fear I was now further from the right Way, then ever I was before; and being now come to the *red Sea*, I had a lingring and ſecret longing to the *Garlick and Onions of Egypt* again; yet the Lord kept me from going back into *Egypt*, (where was no light at all) but I walked in the *Wilderneſs* to & again, for many years together, filling my head with Notions, and comprehending of Myſteries, which were very pleaſant and delightful unto me. Thus I wandred up and down from one Tree of Knowledge to another, and in many a by-Path I trod, *ſeeking for reſt, but found none*: and though the Spirit of Innocency often cryed in me, *Return, return*, & come into the narrow-Way which leads to Life; yet I flattered my ſelf that I had been there already, and that I was now come to the Borders of *Canaan*: one while conceiving my ſelf there, and ſet down with *Abraham*, *Iſaac*, and *Jacob* in the Kingdom: but by and by, a Branch from the old Root would

would arise in me, and break forth into passion, rash, and hasty words, and overturn all my Confidence again, and give me to understand I was not in that Kingdom; for that there was nothing of Pride, or Passion, Self-conceit, or vain Laughter, or Foolish and idle talking and jesting; but giving of thanks, and rejoycing in the Lord continually: and that they who were in that Kingdom, were *led by the Spirit*, lived in the Spirit, and *walked* in the Spirit, and were at *Rest* in the Lord, enjoying the Fellowship and Society of *Just* mens Spirits.

Now, that I was not here, I was clearly convinced often, and instead of enjoying this State, I had the other set before me, as my Condition; and the Lord let me see how my poor Soul was bewildred: And then after 14 years wandring up and down; I began to see and find my Way out, and not till then: then I saw my self at a loss, and in the dark; and was made to confess, that if I had perished in the *Wilderness*; yet the Lord was righteous in my destruction, because when he would have led me by the gentle Motions of his Spirit, and Light in me, yet I refused it, and went forth to men, chusing the *Tree of Knowledge*, and neglecting the *Tree of Life* for my Food.

But, blessed be the God of *Israel*, (who is not

a Barren Wilderneſs to thoſe that ſeek him in Truth and ſingleneſs of Heart) *He ſhewed unto me the Way that I ſhould walk in*, to wit, *The ſtrait and narrow Path*, which leads to *Canaan*; and that by a fooliſh People in the World's eſteem, was I directed the *Way* to eternal *Life*. But after I was perſwaded of the Way to Life, and convinced of the Truth as it is in Jeſus, and after the Seed of the Kingdom began to ſtir in my earthly Tabernacle, and to take root in my Heart, then the *Enemy* came in the Form of an *Angel*, & ſet me on a ſudden upon the *Pinnacle* of the *Temple*, where I was made to believe I ſaw over all the *Children of Truth*, and was ready to ſit down there alſo: But after the Lord in his rich Mercy had let me ſee my Danger, & how I had been miſled by the *Angel of falſe Light*: He directed me to the *low Valley*, there to abide; and aſſured me, that if I would be a *true Diſciple* of Chriſt indeed, I muſt take up the *Croſs daily* and follow him, and be obedient to his *Light* in my Conſcience which convinceth of the moſt ſecret Sin.

And now, that I may bring in my *Teſtimony* to the Truth which was once delivered to the *Saints*, and which now is again made known to the Children of the moſt high; and that I may ſet to my *Seal* to the Doctrine of the

Croſs.

Croſs. I here *declare*, to all the *Sects* upon *Earth*, and to all People, high and low, Profeſſor or Prophane, *that the diſpiſed People, whom the Scorners of this Age call*, QUAKERS, *are the true Diſciples of Chriſt Jeſus* viz. Such amongſt them as are *faithful followers* of the *Lamb*, and obedient Children of the *Light*, which lighteth every man that cometh into the World. By them is the *Everlaſting Goſpel* preached again to the Sons and Daughters of Men; and bleſſed are all thoſe that hear and obey the ſound thereof.

The glad Tyding of Salvation, I ſay is preached by them; and whoſoever he be that ſhall bring any other *Goſpel*, is diſowned by all the true *Diſciples* of Jeſus, and Sons of the *Light*. *They* are the *Sheep* of Chriſt, and amongſt them is the *true Shepherd of Iſrael* known, and he goes in and out before them. *To them*, and *in them* hath the *Light* of the World appeared, and the Life of Men communicated himſelf; and I muſt ſay, I ſate in Darkneſs till I heard them.

Theſe are they who having paſt through all Forms, are come into the Power, & are knit together into one Body, whereof Chriſt Jeſus is Head. Theſe are they who take up their *daily Croſs*, and follow him. Theſe are they who paſs through great *Tribulation*, and

through

through many and fiery Tryals. Theſe are they who are the true *Worſhippers*, who worſhip the Father in *ſpirit and in Truth*, and love not their lives unto Death.

Theſe are they who are *Redeemed* from the *Earth*, though upon it: Theſe are they that are come to *Mount Sion*, and to the City of the living God, and to the innumerable Company of *Angels*, and to the *Spirits* of juſt and perfect *Men*, & to the general Aſſembly of the Firſt-born, whoſe Names are written in Heaven: Theſe are they who are Sons of God, and are led by the infallible Spirit into all Truth: Theſe are they who are joynt Heirs with Chriſt, whoſe fellowſhip is with the Father and the Son in the Spirit, and they ſhall Reign with him forever and ever: Glory be to his Name for evermore.

Friend, by theſe, I ſay, was I directed to obey the *Light* in my Conſcience, which convinceth of Sin, when nothing elſe can; and to which they direct all men (who were in the Dark) to follow, in ſo doing was I brought *out of Darkneſs*, into his marvelous *Light*, glory be to the *Light*, and to the *Lamb* for evermore.

Thus I have given thee a ſhort account of my Journey *ſo far*, and now can boldly ſay with *David*, *My Heart is fixed, my Heart is*

fixed, and I have nought to do now, but to give thanks, and follow the *Lamb* of *God whithersoever he goes.*

And now *Friend*, let me ask thee: Is the Lord the deſire of thy Soul? And doſt thou *pant* & breath after him, as the *Hart* after the Water-Brook? Is Truth in the *inward-parts* the thing thou wouldſt have? And art thou in deed & in truth a true Seeker of the Kingdom, and reſtleſs till thou findſt it? Then let me adviſe thee, *Seek the Lord where he may be found*, to wit, in thy *own Heart*; for that is his Temple, and there will he dwell, if thou be upright: I ſay, the Tabernacle of the Lord is with men; and there only will he be found: Scourge then out thoſe Buyers and Sellers that dwell there; ſuffer not the Houſe of God to be a Den for Thieves and Robbers to reſide in; for whilſt thou giveſt entertainment unto them, the Lord will not make his abode with thee: Put therefore the evil Thing out of thy *Camp*, that ſo thou mayeſt receive a Bleſſing, enjoy the good, & live for evermore.

Thine for the Truth's ſake.

THO. FORSTER.

The

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A

Guide to the Blind

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That God is now known by his LIGHT *as heretofore by his Names* JEHOVAH, ELOHIM, I AM, *&c. And that God's first Day's Work in the dark Soul, (or little World of Man) is dividing the* Light *from the* Darkneſs.

THE Meſſage which the beloved Diſciple of Chriſt hath declared to the Saints is this, That *God is Light, and in him is no Darkneſs*, 1 John 1.5.

This alſo is my Meſſage unto thee, *God is Light*; and *whatſoever is to be known of him, is manifeſt in man*, Rom. 1.19. To thee then who art ſtill in the Dark, and knoweſt not this Truth, or if thou knoweſt it, obeyeſt it not, to wit, the *Light within*; Thou (I ſay)

art not yet come to the firſt day's Work of God in the dark Chaos of thy own Heart; for the ſame way doth the Lord proceed with his Creature Man (in the creation of him to good Works) as he did with the whole Univerſe, to wit, firſt bring him out of Darkneſs into his marvelous Light.

God, when he made the World, created the Heaven and the Earth, and the Earth was without form, and Darkneſs was upon the Face of the Deep; and in this State is Man in his firſt Creation (through the Fall) without Form, and Darkneſs is upon him: But when the Spirit of God moved upon the Waters, and ſaid, *Let there be Light*, there was Light; *and the* Light *he called* Day, *and the* Darkneſs *he called* Night, *and the Evening and Morning was the firſt Day.*

Now conſider, *Friends*, all you who diſown the Light, calling it Natural, Carnal, Darkneſs, and Inſufficient to guide you; What do you judge of your preſent State and Condition? Are you not like the Chaos? And is not your little World without form, and void? And is not Darkneſs upon the Face of your deep Imaginations, until the Spirit of God move upon your Waters of Inſtability, and his Light ſpring forth in your Underſtanding, from his holy Spirit?

Oh!

Oh! that you who reject the *Light* would conſider this, that you are ſo far from reſt, that you are not yet come to the firſt Day's Work of God in your own Hearts! How can you ſay as the Diſciples & Followers of Chriſt do, *That it is God that works all his Works in you & for you*? How can you number your ſelves amongſt the Children of Light, when you refuſe the Light to work in you, and rebel againſt it?

Have you not read in the holy Scriptures, That *Chriſt did not work many Miracles in his own Country*, becauſe of the Peoples Unbelief there? I do not ſay, He could not work them; but this I affirm, The Lord compels none to ſerve him in the Dark; but when he hath enlightned man with his own Light (with which he enlightneth every man that cometh into the World) Man is at his choice (having Power given him to obey) whether he will follow & obey the Light, yea or nay: I ſay, the Lord doth not force the Will of Man to Obedience, but woes him, and beſeeches him to be reconciled; knowing the great Miſery that will juſtly and inevitably follow the rebellious and diſobedient Soul.

Oh! that I could perſwade all men to Obedience, that ſo they may eat of the Tree of Life, which by tranſgreſſion man is fallen from, and which he cannot touch, leſt he dye.

And now let none ſay, that he is not enlightned, or that he wants Power, upon Penalty of Condemnation forever; for the Lord requires nothing of Man but what he hath given him full Power to do; all Power in Heaven and in Earth being in the Son; & this Son of Power is freely offered to every Man that will receive him; for God ſo loved the World, that he gave his own Son to dye for loſt Man, that he might live; I ſay, he is freely given a Light to the *Gentiles*, and a Guide to them, as well as a Glory to his People *Iſrael*; and none are excluded who are willing to come unto him: & thou that denyeſt the Light, Whoſe Workmanſhip art thou? And whoſe Works are wrought in thee? Are they not Works of Darkneſs, and thou the Son of Perdition? Oh! ſuffer not the Devil any longer to delude thee by his evil Inſtruments, and to work his Work in thee; but endeavour thou to be made Light in the Lord; for thou wert not made to ſerve the Devil, but to be a Temple for God's Holy Spirit to dwell in.

Man's

Man's True Guide *is within him*: *Or the* Light of Chriſt *in Man is the* True Guide *of the* Soul.

PAul, that eminent Apoſtle of Chriſt, and Son of the Light, hath declared, That *whatſoever is to be known of God is manifeſt in Man* (as is ſaid already) *Rom.* 1. 19. Let none then ſay, Lo here, or Lo there; but they ſhould hear what our ſaviour Chriſt ſaith, *Go not after them, nor follow them; for the Kingdom of God is within you*, Luke 17. 21. Now, if the Kingdom be within, then of neceſſity muſt Man's Guide be there alſo.

That Chriſt is the Light and Guide of man, ſee *John* 1. 9. & 14. 6. and that he is in his Saints read *Col.* 1. 27. and in *Rom.* 8 10. the Apoſtle ſaith, *If Chriſt be in you, the Body is dead becauſe of Sin*; and again, *If the Spirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead ſhall alſo quicken your mortal bodies by his Spirit that dwells in you*, verſ. 11. and verſ. 9. *If any man hath not the Spirit of Chriſt, he is none of his*: & again,

again, *If Christ be not in you, then are you Reprobates*, 2 Cor. 13. 5.

By all which Places it is most evident, that Christ is the Light of Man, and that he lighteth every Man that cometh into the World, of what Country or Nation soever; and none can deny this unless he will unman himself, and say he is not of the Race and Generation of Mankind. So then it is clearly demonstrated to him that can read the Scriptures, that Christ is the Saints Guide, and that he is their Hope of Glory, in them. And thou that denyest Christ in Man to be his Guide, thou art either a Reprobate or no Man; for Friend, this is my Testimony for the Lord, (and it is the Testimony of Thousands at this day, blessed forever be his Name) That Christ within is Man's True Guide, and also Man's True Light to walk by, and that in him is Life, and the Life is the Light of Men; and that this Light shineth in Darkness, and the Darkness did not comprehend it, read 1 *John* 4. 5. Yet now, if any should say, He is in the Light, and hateth his Brother, he is in Darkness, and knoweth not whither he goeth.

To thee then who art a Hater of thy Brother, assure thy self, that thou art none of

of the Children of Light, nor have I any thing to ſay to thee but this, Thou art condemned already, as well by the Light within thee, as by the Children of the Light without thee; *For God is Love, and he that dwelleth in Love, dwelleth in God, and God in him*, 1 John 4. 16.

But to the poor Soul who is ignorant of his true Guide, and is willing to follow him, if he knew where to find him; my Counſel to him is this, *Look at home*; for thy Saviour is near unto thee; and bleſſed art thou if thou canſt believe it, and obey him.

To thee I ſay, that art ſeeking thy Saviour with all thy Heart. and art reſtleſs till thou findſt him; know for thy comfort, that he is near to thee, and to every one that is of an upright Heart, and is even in thy Heart and in thy Mouth, *Rom.* 10. 8. Seek him not then at a diſtance from thee, or in any outward thing; for he that juſtifies thee, is near unto thee: and if ever thou findſt him in Truth, thou wilt ſay as *Jacob* did, *That he was in this Place, and thou knewest it not.*

Wouldſt thou have thy Saviour and thy Guide to lead thee by his Unerring and Infallible Spirit? Then ceaſe from Man, (whoſe Breath is in his Noſtrils) and turn

to

to the Living God with whom only the Well-ſprings of Life are to be found.

Salvation is not to be had from the Hills, nor from the Mountains, neither from this divided Judgment, or that; but from Jeſus alone, who is in his *Saints the Hope of Glory*, and is the Saviour of all Men, but eſpecially of them that believe.

I ſay, the Tabernacle of God is with men; and though he be the High and Holy One, that inhabiteth Eternity, yet is his dwelling alſo with him that is of a lowly Heart, and trembles at his Word.

The Spirit of Chriſt in man is the true Guide, all others are falſe ones; his Light in man is the true Light, all others are falſe Ones. Oh be not ſo willingly blind as not to ſee it, nor ſo wilfully Ignorant as not to know it. He it is that condemneth Sin in the Fleſh, and reproves man for a vain Thought, or a wanton Look, when nothing without him can: turn in the Eye of thy mind then, and hearken to the Checks and daily Reproofs in thee; knoweſt thou not that the State of Reprobation belongs to him that hath not Chriſt in him? Friend, thy Saviour is within thee, and if ever thou know him aright, it muſt be there; for there,

O there it is that thee and I have crucified him that is Lord of Life; and this is that Jesus whom the *Jews* crucified at *Jerusalem*, but is now Crucified by the false Christians within them, & by them put again to an open shame, as their Streets, Market-places, Cities, Towns and Villages do declare, by Stocking, Mocking, Stoning, cruel Whipping, long imprisoning, and Persecuting unto *death* his Members.

But now is come (and is coming) a day of Tryal upon all Professions whatsoever; and all Professors must now be try'd, whether their Faith be true, or feigned; none must escape the fiery Tryal, but the Judgment of the Lord will pass upon all, High and Low, Great and Small, Poor or Rich, and Notions as well as carnal Ordinances (which all perish with the using, and now seen through in this Day of Light) for the Sun (which hath long sate in a Cloud) is arisen, to discover the inward Subtilty and Hypocrisie, as well as the outward Superstition and Idolatry of all Hearts.

Bring thy Works then to the Light of Christ Jesus, in thy own Conscience, that so they may be manifest, whether they are wrought in God, or not; *For he that hideth his Sin, shall not prosper.*

And thou, who art a Sinner, and believest, that

that thou canſt not be freed from them, becauſe the Blind-Guides have told thee ſo, there is little ground for thee to hope for mercy; for the ſinner cannot ſtand before the Lord, nor the wicked in the Congregation of the righteous; nor can any unclean thing enter into Heaven: Know thou, that it is ſin that Crucifies thy Saviour, who though he bear with patience the ſinner's burthen for a time, (being preſſed therewith as a Cart with Sheaves) yet thou wilt one day find, he will caſt off the heavy burden upon the ſinners own back, which (when the Lord hath done ſtriving with him) will be too unſupportable for him to bear.

Oh! that no poor Soul would ſuffer himſelf to be miſ-led & deceived by blind Guides in a matter of ſo great concernment, as the everlaſting Salvation or Damnation of their immortal Souls; for the Light of Chriſt Jeſus hath appeared unto Thouſands, and hath diſcovered their *Egyptian* Darkneſs, and falſe Doctrine, and can prove them to be ſuch Builders as reject the Corner-ſtone, and declare Lyes in the Name of the Lord: And for which Appearance of Chriſt in his Saints, glory be given to the Father, and to the Son, through the bleſſed Spirit for evermore.

Chriſt

Chriſt Jeſus is to be known *within* by all who will approve themſelves no Reprobates, and ſo to be *within* them, as to live his Life of Meekneſs, of Patience, of Long-ſufferance, of Mercy and Compaſſion, of Goodneſs, of Gentleneſs, of Wiſdom and Godly Fear, of Self-denyal, of Perſeverance, of Faith, of Hope, of Love, and whatſoever elſe are the Fruits of his Spirit and Preſence in us.

Friends, 'Tis not a Chriſt without that will ſave you; but the ſame Chriſt which dyed at *Jeruſalem*, muſt live in us, and we in him; and ſo muſt we know him even to lead and guide us out of all Error, Sin and Vanity, into all Truth, Righteouſneſs, and Stability, if we ever know him to Salvation: I know your Minds have been abroad, and peradventure yet are (as mine was) but I never knew my Saviour (whom I ſought without) until I turned my Mind inward, and found him there; No more can ye. If thou art ſtill abroad wandring upon the Barren Mountains, O come down; for I am well aſſured, there is no food there for thy hungry Soul; the day, I ſay, is far ſpent, and the night at hand, wander no longer in the Coaſts of *Egypt*, and Land of Darkneſs, where no Light is, nor true Guide to lead thee; but haſten into the low Valley, ſearch deep into

into the bottom of the Heart, come to the Light in thee, which convinceth of Sin, and leads thee into Meekneſs, Patience and humility of Spirit; and there, O there wilt thou meet with thy true Guide, and that Light which alone can lead out of Darkneſs all the faithful Followers of it.

Reproof to him that ſaith, the Light within is natural, and that the Light of Chriſt was carnal and Darkneſs (as ſome have affirmed.)

THou knoweſt not what thou ſayeſt, O man, that ſayeſt the Light is Natural, Carnal, or Inſufficient, nor whereof thou affirmeſt: Haſt thou been a Teacher or Hearer in *England* for many Years, and a Profeſſor of Religion, and yet knoweſt not Jeſus? Take this for thy Portion (thou who diſpiſeſt the Riches and Goodneſs of the Lord in his Son Chriſt) the Light or Talent (which thou now haſt) ſhall be taken from thee, and thou (the unprofitable Servant) caſt out into utter Darkneſs; where ſhall be nothing but Weeping, Wailing, and Gnaſhing of Teeth, becauſe thou haſt rejected the Light within, which is God's

God's Witneſs in every man, and haſt judged and denyed it; know this. That thou by it ſhalt be condemned forever: I ſay, The Day of Grace and Long ſuffering of the Lord (which would now lead thee to Repentance) will not alwayes laſt, the Light or Candle of the Lord in thee will not alwayes ſhine; but the Night of Darkneſs (in which thou ſhalt ever remain) will overtake thee, where thou ſhalt be ſhut up in Chains for evermore; then, oh! then it will be too late to wiſh thou hadſt not ſleighted the Light in thy Conſcience, and called it Carnal, Darkneſs and Inſufficient; for it now is, and then will be more then a Thouſand Witneſſes againſt thee.

The Light of Chriſt (I ſay) is not Natural, is not Darkneſs, is not inſufficient to lead Blind Man out of Darkneſs into the marvelous Light of the Lord; for by it, and it alone, have I been led from the one into the other; and can ſet to my Seal of a Truth, that God is Light, and Chriſt is Light, and that his Light is in every man; and it is and will be the Condemnation, that Light is come into the World, but men love Darkneſs rather then Light, becauſe their Deeds are Evil and full of Darkneſs.

Friend, This I am bold to declare, as in the Light of the Lord; That there is no other Way to be ſaved from Eternal Darkneſs, but by coming unto Chriſt, the Light of the World, and walking in his Light; if thou doſt, as he is in the Light, then, and not till then ſhalt thou have Fellowſhip with the Children of Light, and the Blood of Jeſus will cleanſe thee from all Sin.

Some

Some *Queries* to them that ſay, *Revelation is Ceaſed, and that the Saints muſt not now expect ſuch Glorious Manifeſtations as were in the Primitive Times*; and that ſay, *No Man hath the Infallible Spirit now.*

MAny there are, who in this State of Darkneſs do believe and ſay, *That Revelation is Ceaſed*; *and that the Infallible Spirit is not now known amongſt the Saints*; *and that they are not to expect ſuch Glorious Manifeſtations now, as were in the Primitive Times.* The Ignorance and groſs Darkneſs of ſuch I cannot but bewail, and for the opening of their Underſtandings, I ſhall propound unto them ſome Queries; as firſt,

Whether is not Chriſt the ſame to day, yeſterday, and forever, and the holy Spirit the ſame, and as operative, quick and powerful now, as ever? or, Hath it loſt its Powerful Operation now? Is the Lord's Love to his Saints leſs now, then before? or, Is his Hand ſhortened, that he cannot ſave to the uttermoſt as well now, as ever?

Where is it ſaid (which ye ſo boldly af-

firm) *That Revelation is ceaſed, or ſhall ever ceaſe from the Saints, or Spouſe of Chriſt?*

Hath not the Lord promiſed, *That in the latter dayes he will power out of his Spirit upon all Fleſh, and his Sons and his Daughters ſhall Propheſie?*

And hath not *John* ſaid, *That the Light of that Day ſhall be as ſeven dayes; and that there ſhall be no need of a Candle, nor Light of the Sun; for the Lord God ſhall be the Light thereof?*

What is it that in the Night of Darkneſs (when thou art lying upon thy Bed of Adultery and carnal Pleaſure, ſporting thy unſatiable Soul in the Luſts of the Fleſh) diſcovers and reveals the Wickedneſs of thy Heart unto thee?

What is it that in the day time checks thee for thy Wanton Eye, and Pride of Life, when none without perhaps dareth accuſe thee?

What is it that diſcovereth unto thee (in thy Chamber of Imaginary) the ſecret Adultery of thy Heart, when no outward eye ſeeeth thee?

What is it that bringeth to thy remembrance things paſt, as if they were but yeſterday, and ſets thy ſecret Sins in order before thee?

What is it that tells thee, Thou haſt committed

mitted the Sin againſt the Holy Ghoſt, and for which thou canſt never receive Pardon when committed.

Oh! how is it that thou ſhould ſuffer the Inſtruments of Satan to work ſuch a belief in thee, and ſo far to put out the eye of thy Faith and of thy reaſonable Soul alſo, as not to ſee thy ſelf in a Deluſion, when the Scriptures do poſitively ſay, *That no man knows the Father but the Son, and him to whom the Son will reveal him*, *Mat.* 12. 27. Tell me poor Soul, whether thou canſt be ſo Ignorant of the Scriptures as not to know this, *That he that Worſhips the Father, muſt Worſhip him in Spirit*? Doſt thou not know, that the holy Spirit is a Spirit of Revelation whereſoever it is? Doſt thou not know that that is one of its Operations in man, and that if thou haſt not this Spirit of Chriſt, thou art none of his? Friend, it's an Infallible ſign thou denyeſt the Spirit, that ſayeſt Revelation is ceaſed, it being its proper Work.

And thou that ſayeſt, *No man hath the Infallible Spirit now*; Let me ask thee alſo, Hath the Lord no People in this Age to bear Teſtimony to his Truth? Do none know the Lord now? And are none in the Way of Truth? Is this thy Faith? Then know thou

for certain, thou art led by a Spirit of Deluſion; and whileſt thou thus believeſt, thou canſt never come to the Truth, nor be led by the Spirit of Truth; for the Children of God are all guided by the Infallible Spirit, ſo long as they be faithful Followers of it, and they live in the Spirit, and walk in the Spirit, and talk in the Spirit, and act in the Spirit, all which is a Riddle to thee, and impoſſible for any to open, unleſs he hath the Gift of Faith, to believe in the Mighty Power of God, which is the Son of God.

Friend, whoſoever thou art, that art of this Perſwaſion, I muſt declare unto thee from the Lord, Thy *Faith* is but *Fancy*, thou art ſtill in *Egypt*, and like to periſh in the Wilderneſs. O! be perſwaded to come to the Light, and in it ſearch the Scriptures, and to believe in Jeſus, who is Light, and the Author and Finiſher of the Faith of his Diſciples, of whom thou art none, as thou now ſtandeſt: Forbear thou to make mention of the Holy and Infallible Spirit of Truth (which (in their ſeveral meaſures) all profeſs who are taught of God) until thou art freed from the Spirit of *Error*; and come out of the Fleſhly Apprehenſions of the Divine Truth, to ſee the infallible things of God by the Eye of Living

ving Faith; and if you come to know the Lord and his Truth, your Rotten Foundations muſt be removed, and your Faith built upon the Rock of Ages.

Doſt thou think, That becauſe thy Heart is filled with Unbelief of the Mighty Power of God,& becauſe thou knoweſt not the Secrets of the Lord revea'ed unto thee (in regard thou art not come into hi Fear) that therefore the Lord doth not reveal his Secrets to any? No, no, thou art miſerably deluded and bereft of the right uſe of thy Underſtanding by Satan and his Miniſters: for know thou the Lord is as Merciful now as ever, as good now as ever, and as free to reveal Himſelf and his Secrets unto thoſe that fear him now as ever he was: Canſt thou be ignorant of this, That the Lord revealeth his Secrets to them that fear him? or, That the Secrets of the Lord are with them that fear him? *Pſal.* 25. 14. or (*Prov.* 3. 32.) That his Secret is with the Righteous? and *Amos* 3. 7. That the Lord will do nothing, but he reveals his Secret unto his Servants?

Friend, There is no other Way to come to the Knowledge of God, but by the Revelation of the Son of God in us, witneſſing with our Spirits whoſe Children we are:

And all that I shall say further to thee herein is this, *My Soul shall weep in secret for thee, and thy Teachers, who have caused thee to err* (they themselves not knowing the Truth) *by saying* Revelation is Ceased, *when there is no other Way to know God by, whom to know is Life Eternal*; and so by this Conclusion the Way to Life is ceased.

A WORD of COUNSEL to him that feeleth himself loaden with his Sins, and groans for Deliverance, but complains, That he wants Power.

ART thou laden with the Burden of thy Sins? And dost thou mourn in secret praying to God for Ease and Pardon? or, Art thou black with lying in the *Mire and filthy Pollutions of this World*; so that thou art ready to say, *From the Crown of my Head to the Sole of my Foot, I am full of Wounds and Putrified Soars, and would fain be made clean*? Art thou possest with the *Spirit of Error*, and ignorant of the *Truth of God*? And wouldst thou be acquainted with the Spirit of God to *guide thee into all Truth, and*

to

to lead thee into the Path of Holineſs? Wouldſt thou be freed from the *Spirit* of *Pride*, *Self-Love*, *Paſſion* and *Emulation towards thy Neighbour*? Art thou *Covetous of Gain* and *Earthly-minded, and doſt not do to another as thou wouldeſt be done unto*, wanting the Royal Law of Love to be thy *Rule*? Art thou poſſeſſed not only with *One* Evil Spirit, but with *Legions*, and ſeeeſt no Power to reſiſt the leaſt Aſſault of the Enemy?

Then be thou counſelled (by one who hath felt the Weight and Burden of moſt of theſe Evils, and ſeen Deliverance in a meaſure) to own the Light in thy Conſcience, and believe in it, and that will open unto thee a Door of Hope, and ſhew thee a Fountain, where *Judah* and *Jeruſalem*, *Jew* and *Gentile*, *Chriſtian* and *Heathen*, Prophane and Profeſſor, High and Low, Rich and Poor may waſh in, and be made clean; yea, and from all their Filthineſs may they be cleanſed. And if thou doſt ſo, *viz.* Own the Light in thy Conſcience, believe in it and obey it, it will lead thee to Holineſs.

And thou that complaineſt for want of Power againſt Sin, I tell thee, and do affirm unto thee, whoever thou art, Thou haſt Pow-

er

er unleſs (with the Unjuſt Steward) thou haſt buryed it in thy Corrupt Heart, and made no Improvement of it; and the Lord for thy Unfaithfulneſs hath taken it from thee and given it to him who hath been a better Husband of his Gift then thou haſt been: For, this I ſay, That the Lord hath given a Talent (or Meaſure of Himſelf) to every one to profit withal, which is his Light in every Conſcience, ſufficient to diſcover and give Power over Sin, the which whoſoever doth not improve, by believing in it, ſhall have it taken from him, and he be caſt into utter Darkneſs: For there is a Day *when the Candle of the Wicked ſhall be put out, and he ſhall have no Light to walk by, though he ſeeketh it, and that with Tears.*

Remember *Judas*, and be warned by him to be faithful to thy Maſter, and to obey him, even whilſt the Light ſhineth upon & in thee, and would guide thee, leſt thy Repentance be too late, as his was, and thou be with him called, *A Son of Perdition:* But if thou obeyeſt the Light in thy Conſcience, which convinceth thee of Sin, I declare unto thee, as a Word from Experience of the Mighty Power of God, and of its powerful Working there, That it will not only give thee

Power

Power againſt groſs Corruptions, but againſt vain Thoughts and idle Words; and though thy Sins be Red like Crimſon, they ſhall be as Wool; and as Red as Scarlet, they ſhall be as White as Snow: Be willing therefore and obedient, and thou ſhalt eat the Good of the Land; but if thou refuſeſt and rebelleſt, thou ſhalt be Devoured with the Sword; *the Mouth of the Lord hath ſpoken it.*

Some

Some Hopes left for the Perſecuting Magiſtrate *of* England (*if his Day of Grace be not paſt already.*)

PEradventure thou mayſt ſay unto me, I have been a Civil Magiſtrate, and a Perſecutor of the Saints (of the Moſt High God) who have few or none on Earth to plead their Cauſe; how ſhall I find Mercy from the Lord; for I am the Greateſt of Sinners? that when the Servants and Meſſengers of the Lord came into our Cities, Towns, Villages or Market-places, to preach Repentance, and declare againſt Sin, and to bring the Glad tidings of the Goſpel into our Quarters (where it was never preached before) I have not been ſo Sober unto them as the *Gadarenes* were to Chriſt, who (when he came to caſt out Unclean Spirits, and to do them good, they) entreated him to depart out of their Coaſts; but I, inſtead of Entreating, have Compelled them, not with Mild Perſwaſions, but with Cruel and Mercileſs Stripes upon their naked Bodies, with Stockings, Stonings, Beatings, Long and Tedious Imprisonment,

priſonment, and other bitter Uſage, which for ſhame I cannot mention: And (as if this had been too little) I have cauſed ſome of them to be Scourged Twice or Thrice for not Bowing to my Corrupt Will,& Worſhipping me with their Hats off, or for ſpeaking to our Blind Guide (who calleth himſelf a Miniſter) & all this I have done contrary to the Law of the Land too; and when I have ſo done, I have with *Paſſes* ſent them away as Vagabonds and Wanderers, not ſuffering them (though Sufficien Men, and of good Eſtates near us) to have a Place in our Quarters to dreſs their ſore Stripes and deep Wounds, which my Bloody Executioners have made upon their Innocent and Harmleſs Bodies, nor yet a Place wherein to reſt their Aking Heads, except in Stocks, Dungeons cloſe Holes of Little Eaſe, or Filthy & Stinking Goals amongſt Thieves and Murderers, where many of them have finiſhed their Teſtimonies by Death. Now (*ſaith the guilty Magiſtrate*) this is the truth of my Condition, and thus have I ſerved the Ambaſſadours of Chriſt Jeſus (whom the Malicious World cannot accuſe of Evil) and my Caſe is lamentable, and the worſe, becauſe what I have done was through the Inſtigation of our *Goſpel Miniſter* (*as he called him.*

himſelf) and to pleaſe him, who otherwiſe would not ſuffer me to be at reſt, crying out againſt them, *That they will undo us, and our Generation after us, and render our Goſpel to be Antichriſtian, and our ſelves to be Falſe Prophets* (as indeed we are) *and will make our Nakedneſs and Ignorance appear to all Sober Men, if they be tollerated.* But that which is more conſiderable then all this, I am afraid I have ſinned the Sin againſt the Holy Ghoſt, which can never be forgiven; and how ſhall I eſcape the Damnation of Hell?

Friend, Is this thy Caſe indeed? and art thou guilty ſo deeply as this in truth makes thee? 'Tis ſad indeed; yet conſider, and for thy Comfort I have this to ſay unto thee, St. *Paul* was as great a Perſecutor of the Saints as thou poſſibly haſt been, and as mad againſt them as the moſt of you poſſibly have been, or can be; yet when the Light appeared to him, and ſtruck him from his Horſe, or beaſtly Nature of Perſecution, he preſently fell to the Earth, and with Trembling and Aſtoniſhing ſaid, *Lord, what wilt thou have me to do?* He did not (as the Blind Guides of this our Age) ſay, *That the Light of Chriſt was Natural, and inſufficient to guide him, as*

of

of his Darkneſs: But he became obedient to the Light immediately (though he ſaw no Body) conſulting neither with Fleſh nor Blood, nor yet running to *Gamaliel*, a great Doctor (under whom he had been brought up) for Counſel; but forthwith ceaſed from the Spirit of Perſecution, and obtained Mercy: So he being obedient to the Light, became a true Diſciple of Jeſus, and Preacher of the Everlaſting Goſpel, *Acts* 9.

And now (oh *Magiſtrate*) know this, That though thou haſt been the greateſt Perſecutor of the Saints amongſt thy numerous Brethren, and haſt Perſecuted them until Death (as many in *ENGLAND* have been for Conſcience ſake within theſe few years under a Pretence of maintaining the Popiſh and Antichriſtian Law for Tythes and Suppreſſing of Hereticks) yet there is ſome Hopes of Mercy for thee alſo, if thou canſt in truth ſay, *That what thou didſt, thou haſt done ignorantly.*

But if this be not thy Caſe, but thou haſt wilfully tranſgreſſed and rebelled againſt the Light in thy Conſcience, then, O then thy Condition is ſad indeed, and thou alſo (with the Blind Guides) art of all men moſt to be pitied: Examine therefore thy own Heart

in

in Secret, and if thou findſt that thou haſt been a Wilful Perſecutor of God's Servants, come to that of God in thee which maketh manifeſt thy Sins; and as that ariſeth in thee, cry mightily unto the Lord, that the Iniquity of thy Heart may be forgiven thee, and poſſibly thou mayſt find Hopes (upon thy Unfeigned Confeſſion, and Reſolution to Turn to the Lord, and believe in and Obey the Light within thee) to obtain Mercy.

Ceaſe, I ſay, from that ſpirit of Perſecution, and become obedient for the future, if peradventure thy Sins may be blotted out; and while this ſtrives in thee, thy Day is not over.

A View of False Doctrines; or, A Word of Reproof to False Teachers, who boast, That they have the Original; and yet are ignorant of the Word of Life.

Friends,

TO you all I speak (who disown the Light of Christ within, and count it a low thing) a Wo is pronounced unto you; for your Light is turned into Darkness, and your sweet into bitter, and for the present see not your way before you; the whole World lyes in wickedness, and Darkness is upon the face of all who are led by you, who Preach for Hire, and divine for Money, contrary to the Prophets and true Ministers of Christ) you Preach false Doctrine, and practice Persecution, and therefore are you none of the Children of Light, nor Ministers of the everlasting Gospel.

You say, *That the best of God's Servants cannot be free from Sin in this Life*; whereas the holy Scriptures say, *Without holiness no man shall see the Lord.* Christ himself hath Preached Perfection, and hath commanded

his Diſciples to be perfect as their heavenly Father is perfect; but you ſay, *No perfection is to be attained here.*

You ſay, (many of you) *That the Light of Chriſt in the Conſcience is Natural*, not conſidering that he himſelf is ſpiritual, and that his Light muſt of neceſſity be ſo too.

You ſay, *Revelation is Ceaſed*; not conſidering this, *That no man knows the Father but the Son, and him to whom the Son will reveal him.*

You ſay, *No man hath the infallible Spirit now*; not conſidering, That *he that hath not the Spirit of Chriſt, is none of his*; For wherever the Spirit of Chriſt is, it muſt needs be infallible; and you that have not the infallible Spirit, you are none of Chriſt's; and if ſo, then conſider with your ſelves whoſe Children you are, and what Spirit guides you, and whither; for it cannot lead you into all Truth, nor any part thereof.

Some of you have been heard to ſay, *That the Devil is the Power of God, and that the Goſpel is not the Power of God no more then a Roſe-Cake*; and further, *That the Light of Chriſt Jeſus is carnal and Darkneſs.* Friends, I hope better things of many of you; but aſſuredly, this Doctrine is damnable and pernicious

nicious to the Souls of men: And therefore I warn you to forbear preaching in the Name of the Lord, whilst you are of this Faith, which I affirm is of the Devil, and not of the Saints (whose Faith overcomes the World) and who believe they must be holy as God is holy, and perfect as their heavenly Father is perfect, in their several measures: They know that the Son of God is the Light of the World and Life of men, and is not Darkness, Carnal, Natural, or insufficient to lead them to Purity, as you declare. And because I will not bore the Ears (as I may say) of the Hearers, or bring to the Reader's remembrance your multitude of Errors, Heresies and false Doctrines, nor trouble him with a view of all your ungodly practices at once, I shall be sparing, as hoping you may return from whence you are fallen, and Repent, but shall hereafter, if God will, propound a few Queries unto you, whereby you may see your selves in some few particulars of your Doctrine and practices.

Friends, Is preaching for Hire, and Persecution of your Neighbour for Conscience-sake to be maintained by Scripture? Is throwing men into Goals, and stealing or taking of their Goods by Force to be maintained by

the Scriptures? Is your taking up the carnal Weapons to defend your Gospel with, when your spiritual Weapons will not do to be maintain'd by Scripture? Did Christ's Ministers ever rebel against the Civil Magistrates, and teach men so to do, as many of you have done of late, instead of being subject to the higher Powers? For my own part I wonder not hereat, as knowing that that Spirit which at present guides you, teacheth rebellion and disobedience as well to God as to man.

Furthermore, You say, *You are Ministers of the Gospel*, and yet have perswaded People to believe that the Commandments of God cannot be kept.

Reader, to thee who art of this Perswasion with them, be but moderate, and let me ask thee this Question: For what end (thinkest thou) were the Commandments given by God? Were they to be read only, or to be Painted upon the Steeple-house Walls? Will that Please the Lord? or were they not given to be kept by his Servants, who enter into Life? has not the Lord said, *He will write them upon his Peoples Hearts, never to be blotted out*? or can any man be blessed that doth not keep them?

Tell me, doth any man require that of another

ther, which he knows he cannot perform and do? And wilt thou make the Lord so hard a Master, as to require obedience of man if it were not in his Power to give it, or that the Lord had not impowered him? Friend, even as the *Serpent* beguiled *Eve*, so art thou by *blind Guides*; He drew our first Parents into Disobedience by going out to hearken to his Subtilty, and so left their Innocency; and thou being now in Disobedience, he would keep thee there by his Evil Instruments.

O take heed of the Serpent's brood, who say, The Commandments of God cannot be kept; for they are false Prophets that so teach: But assure thy self, That if ever thou entereſt into Life, thou must keep the Commandments: *David* could keep them under the Law, and said, That *the Commandments of the Lord were not grievous*; *My Soul* (saith he) *hath kept thy Testimonies, and I love them exceedingly*: And again saith he, *I have done thy Commandments*: And again he saith, *I have kept thy Precepts and thy Testimonies*: Read *Psal.* 119. 166, 167, 168.

Now, Friend, consider the Promise of the Lord concerning his People, by the Mouth of his Prophet *Zechariah*, That in the day of

the Lord, *He that is feeble amongst them shall be as* David, *and the House of* David *shall be as God, Zech.* 12. 8.

And as the keeping of the Commandments is the entrance into Life, so are they Pronounced blessed that keep them, *Rev.* 22.14. and *Psal.* 119. 2. and *Prov.* 8. 32. And saith *John, Hereby we know that we know him, if we keep his Commandments,* 1 John 2. 3. *But he that saith, I know him, and keepeth not his Commandments, is a Lyar, and the Truth is not in him,* Ver. 4. And again, *Whatsoever we ask* (saith he) *we receive of him, because we keep his Commandments, and do those things which are pleasing in his sight,* 1 John 4. 22. *And he that keepeth his Commandments, dwelleth in him, and he in him,* Ver. 24.

Such then as say, That *the Commandments of God cannot be kept*, are hereby Proved to be *Lyars*, *false Prophets* and *Deceivers*. Come out therefore from among them, and be thou separate from such unclean men, for the Lyar shall not enter into the Kingdom, nor any unclean or imperfect thing.

Friends, I even tremble to think on your Condition, who break the Commandments of God, and teach men so to do, you are so far from the Way, the Truth and Life, that unless

unless you speedily Repent and turn to the Lord, you will have your portion with Hypocrites, where is Weeping, Wailing, and Gnashing of Teeth for evermore.

My Direction then to you also (before it be too late) is, To own and believe the *Light in your Consciences*, and submit to its Checks when you are reproved by it; and know this, That whilst it reproves you for your Sins, the Day of Grace is not yet past, nor hath the Lord given over striving with you; but when *you feel No Checks of Conscience when you do Evil in Thought, Word or Deed, then be assured your Day is past, and you are sealed up for Destruction.*

I say unto you therefore again, Own and believe in the *Light within you* while you have it, and take it for your Guide; for you are gone a whoring from God, and the Spirit of Truth and Holiness you know not.

O do not any longer abuse this *Light*, this *Lamb of God*; for you will one Day find him to be the *Lyon of the Tribe of Judah*, who when his Wrath shall be kindled against you, you must be consumed forever.

And now to you who say, *We are the Learned Ministers of* England; *We have the*

Tongues, We have the Originals, and we have the many Languages, and therefore we are best able to interpret the Scriptures.

To you I say this, That the holy Scriptures are a sealed Book to all that are not taught of God by the Revelation of his Spirit, which you falsly and ignorantly say is ceased; therefore it is, that the unlearned Doctors and others, the University men of this Age wrest them to their own Destruction; therefore it is, that there are so many Errors, Heresies, Opinions, Sects and divided Judgments amongst you, and those who are called *Christians.*

Friends, If you be ignorant of the true Original of all things, to wit, the Infallible and Unerring Spirit of God, by which the holy Scriptures were wrote, you want the Key of true Knowledge, which should open them unto you, and you (with all your Learning) must stay without, when the Simple, whom God teacheth, and whom you despise, can give you the true Meaning and Mind of God's Spirit, shall enter in.

Oh! remember that the *Jews* had the Original Tongues (so called) before you, and spoke them naturally, and more then that, they had amongst them the true Original himself

ſelf, even Chriſt Jeſus, the *Alpha* and *Omega*, the Firſt and the Laſt, and yet they crucified him, and choſe a Thief and a Robber before him; I wiſh from my very Soul it were not ſo with you, chuſing *Hebrew*, *Greek*, *Latin*, and other Tongues before the naked and ſimple Truth of God; I ſay, Chriſt Jeſus was to the *Jews* a Stumbling Block, and to the wiſe *Greeks* Fooliſhneſs; ſo is he this day to you, whilſt you are crying up Learning and humane Wiſdom, and deſpiſe the *ſtill and low Voice of Chriſt in you*, which ſpeaks not in the Words of Man's Wiſdom.

Oh ye men of Learning in all the Wiſdom of this World! When will you ceaſe to tumble over your many and duſty Volumns of Corrupted Authors; to find out that Truth which lies buried within you?

Oh! ceaſe a while from ſearching into them, and turn your Minds to the Light within you, and try whether you can find your Names written in the Lamb's Book of Life; if not, mourn and lament; for your Condition of all others is moſt to be pitied, in regard of the great Loſs that is to come upon you (you having much to loſe.) Now that I may not leave you without Hope, as thoſe who periſh in their Sins, my Advice to you is,

to

to turn to the Light in your Consciences, believe in and be obedient unto it; for unless you so do, you can never come to the Key of *David, which opens, and no man shuts, and shuts, and no man opens*: Wait at Wisdom's Posts (which is the true Fear of the Lord) from which you are all departed, who are gone from the Light within, and are seeking Salvation in outward things; for the least Babe of Light sees through you, and can discover your Darkness; and your Knowledge of Tongues no more qualifieth you for the Ministry, then it did *Pilate*, who condemned Christ.

A Direction for all ſuch as wait for the Coming of their Saviour in Spirit, and how they may know him when he appears.

CHriſt's *firſt* Appearance to the World was in Fleſh, and the fleſhly Eye ſaw him; but his *ſecond* Appearance is in Spirit, which no fleſhly Eye can behold and live: *For as the Lightning cometh from one Part of Heaven to lighten another Part under Heaven, ſo ſhall the Coming of the Son of Man be, and bleſſed are all they who wait for his ſecond Coming*, to wit, *without Sin unto Salvation*; for his Second Coming is, *To put an End to Sin, to finiſh Tranſgreſſion, and to bring in Everlaſting Righteouſneſs.* He that hath an Ear to hear, let him hear.

Now, if thou wouldſt plainly know the Signs of his Coming unto thee in particular, then know this, That when he comes 'tis to convince thee of Sin, and to make a Separation between thee and thy former Lovers, (be they who or what they will be) there is not a Darling or Dalilah to be ſpared, though never

never ſo dear or near unto thee, but all muſt be Crucified, yea, and thy own Life muſt be loſt too, if ever thou wilt find it in God.

Friend, The Life of a *Chriſtian* is hid with Chriſt in God, and there is no finding of it but by going *out of Self*; for know this, That before Chriſt Jeſus proclaims Peace to the Soul, he ſets the Man at Variance with himſelf, and makes him war againſt the Enemies of his Peace *within him* (not without him.)

To thee then, who art at eaſe in the Fleſh, hugging the ſpirit of Self-Love, and of this World (which lies in Wickedneſs) and art courting the great men thereof for private Reſpects, as Honour and Preferment, or the like; know thou, Thou art not yet come to the ſpiritual Warfare, nor doſt thou know the Coming of Chriſt to thee, *as a Saviour*, which every man muſt witneſs before he can be a true Souldier in the *Army of the Lamb*, or witneſs Redemption from the ſpirit of Bondage.

My Direction then unto thee is, To turn thy Mind in, and then watch for the Coming of Chriſt (who cometh as a Thief in the Night)

Night that when he comes, thou mayst not be found sleeping in Sin, nor snorting in the vain Delights and Pleasures of this Life (which are but for a Moment:) Christ stands at thy Door, and knocks; O give him entrance, and suffer not his Locks to be wet with the Dew of the Morning; Suffer not (I say) the Evil One to make such a Noise in thy Soul, as to drown the low Voice of Christ in thee, who saith, *I am meek, and lowly of Heart, learn of me:* Let it not be said of thee, *He came unto his own, and his own received him not.*

Encouragement

Encouragement to the weary Travailer (whose Journey is towards Canaan*) to follow the* LIGHT *and* LAMB *of* GOD *to the Holy* LAND *of* REST; *but not to go before it.*

WHoſoever thou art that art come out of *Egypt* (the Land of Darkneſs, *where the Blind lead the Blind*) and haſt a Purpoſe and Good Will to travail to the *Holy Land*, thou muſt gird up the Loins of thy Mind with the Light, and with a holy Reſolution be content to paſs through all the *fiery Tryals* thou mayſt meet with, & never ſit down until thou ſhalt arrive at *perfect reſt in God*: And that thou mayſt not looſe thy Way, be thou adviſed to follow thy *Guide*, and *go not before him*; for no longer then thou art a Follower of the Lamb, canſt thou go aright, or walk in ſafety.

Many there are who be come out of *Egypt*, & have made ſome progreſs towards *Canaan*; but becauſe the *Guide* to Reſt makes no haſte, he being Meek and Lowly, and is a gentle Leader

Leader of his Lambs (and thoſe that are with young) therefore it is that many times the Followers go before their Leader, & through haſte loſe their Way.

Be thou warned therefore, who art but a young Travailer and Follower of the Lamb, that thou leave not thy true Guide, nor wander from him, leſt thou come into *Egypt* again (as ſome have done) and ſo peradventure never find thy Guide more.

Friend, If ever thou thinkeſt to be Victorious, thou muſt follow the Lamb; for aſſure thy ſelf, the Enemy will aſſault thee on every ſide, and endeavour thy Deſtruction; for know thou, that 'tis through Sufferings and often Conflicts with the Enemy, that thou muſt paſs, yea, and become a Conqueror too, before thou muſt come to Reign; The *daily death* thou muſt witneſs, and the *daily croſs* muſt be born, before the *Crown of Victory* can be obtained; I ſay, Thou muſt follow thy Leader and Captain of Salvation, through all Difficulties; if thou wilt be Victorious.

And for thy Encouragement, be aſſured of this, *I de will never leave thee nor forſake thee.*

In the Light of the Lord then, and as faithful Followers of the Lamb, let us journey towards our Land of Reſt, with unwearyed Minds;

Minds; for assuredly, the Land is good, and will abundantly reward the Travailer upon his arrival there, above what he could ask or think.

Many there are whom I believe are gone forth with an honest Intent to travail thither, and finding the Way strait, and the Journey long, and the Difficulties many, have sate down by the way; but let such know, There is no true Rest on this side *Canaan*.

Others there are who have gone forth to *view the Holy Land*, and as the *False Spyes* of the Land of *Canaan* did, so have these, even brought up an Evil Report upon the good Land, and have told people, *There is no attaining of it in this Life*, for that the Cities are walled, the Enemies are mighty and numerous, and too strong to be overcome. *These* have told people, *The Holy Life is Unattainable, and that as long as they live they cannot be free from Corruption*; and *these* sit down without Hope, and *shall never enter*.

But yet notwithstanding there is Encouragement enough for the faithful Travailer, when he remembers that there were two, to wit, *Caleb* and *Joshua*, who were *True Spies*; and that notwithstanding the Multitude of False Spies, that went forth to view the Land,

these

theſe as faithful Witneſſes for God brought in their Teſtimony, and ſaid, *Let us go up at once, and poſſeſs it, for we are well able to overcome it.* And theſe for their faithfulneſs to the Lord (notwithſtanding the falſe Spies ill report of the good Land) were brought to poſſeſs the Land which flowed with Milk and Honey, but the reſt *Periſhed* in the Wilderneſs for their unbelief, and their Children were Wanderers there forty Years.

Now Friend, It is obſervable and very remarkable, That *Caleb* and *Joſhua* (who did enter) had *another Spirit* then the falſe Spyes had, (*and followed the Lord fully*) to wit, the Spirit of Faith, which overcomes the World, and all the Enemies therein to the Soul of men, ſo that the Believer and his Seed ſhall poſſeſs the holy Land, when all the unbelievers ſhall Periſh in the Wilderneſs, *Num.* 14.

And as for the Glory of this holy Land, or *New Jeruſalem*, (of which *Canaan* was a Type) and the Riches thereof, none will doubt, but all will confeſs the Land is good, though ſome ſay, *too good to be obtained here*, or poſſeſſed in this Life; I ſay, as to this, I cannot but bring in my Teſtimony, and declare, They are all *falſe Spyes*, and *falſe Prophets*, that ſay, the Enemies of man's Soul are

not to be overcome in this Life, and that the holy Life is not attainable; for he that gives Victory over one Sin (which I witneſs) will give Victory over all Sins, if I and thou be Faithful Warriours in the Army of the Lamb.

I ſay, our Captain is able to make War with the Enemy, and not only give us Victory, but alſo an entrance into the Holy of Holies within the Vail here, where no falſe Prophet can enter, but him who is *the Prieſt forever*, after the order of *Melchizedeck*.

Therefore Friends, go chearfully on your way in believing; the Enemy is as well before as behind; look not back neither turn to the RIGHT Hand, nor to the left, but preſs forward, and in due Time you ſhall reap, if you Faint not.

'Tis the Faith of the Saints which overcometh the Wor'd; and all Difficulties which the honeſt Traveller ſhall find in his Journey towards the holy Land. And that none may be Diſcouraged that he meets with Troubles and Tryals, let him remember, The greater his Tryals are, the ſtonger had his Faith need be; and the bitterer his Travels are, the ſweeter will his

his Reſt be. If ſome of the Servants of the Lord have through experience ſaid, That the Sufferings of this preſent Life are not worthy of the Glory that ſhall be revealed; what will they be able to ſay when it is revealed?

It is better to ſuffer Affliction with the People of God, then to enjoy the pleaſures of Sin for a ſeaſon.

Therefore let us proceed on our Journey with unwearied Minds, and in the Strength and Power of the Lord make War againſt all the Enemies of our Souls, following our Leader, and in the end we ſhall be more then *Conquerors*.

And becauſe there are many pretenders to Holineſs, who with fair Speeches do deceive the Hearts of People, and by enticing words of Man's Wiſdom ſeduce many a well-meaning and Honeſt-hearted Traveller, who is ever and anon ready to queſtion whether his Way be right: I do adviſe thee, as thou loveſt Life, and tendereſt the true reſt of thy weary Soul, keep cloſe to thy Leader, whoſe Voice is low, ſpeaking in thee, ſaying, *Go not forth*, *Wander not*; for this I declare,

That whilſt thou art unturned to thy Guide within thee, or art liſtening to the loud Voice, and ſound of big Words without (as I have been) thou canſt find no Reſt, though thou Travel hard to obtain it.

A Word Concerning the Reſurrection.

THE Lord is riſen indeed, and hath appeared unto many, among whom I am come to give you notice, (though a moſt unworthy Meſſenger) That he is now come to exalt his Son in his Saints, and ſet him upon his holy hill; glory for evermore.

But many there are who with *Martha* do look for the Reſurrection at the laſt day without, and ſo put the day of his Reſurrection in them far from them, (as believing no ſuch thing) and ſaying, How can this be? when in the mean time Chriſt lyes ſlain in ſome of them; and others are ſo far from the holy Life of Chriſt, that they are dead in Treſpaſſes and Sins, and ſome twice pluckt up by the roots, neither knowing

ing their Saviour within them, nor without them.

Art thou one that knoweſt nothing of the Reſurrection of Chriſt in thee, then know that thou art not to look out to a day without thee, for the Reſurrection of Chriſt; but in *Spiritual Sodom and Egypt*, where he lyes *ſtill Crucified*, art thou to expect his Reſurrection, to wit, *in thy own wicked Heart*?

Chriſt before his Reſurrection from the Grave, told *Martha*, and ſaid, *I am the Reſurrection and the Life, he that believeth in me, though he were dead, yet ſhall he live; and that he that liveth and believeth in him, ſhould not dye*: Doſt thou believe this?

Ariſe then, thou that art aſleep in thy Grave of Sin, fleſhly eaſe, or carnal delights, and hearken to the Voice of the Son of God in thee, and live; for he who called *Lazarus* out of his Grave of Earth, (being naturally Dead) to Life again, will raiſe thee alſo, and call thee out of thy *ſpiritual Grave of Sin and Death*, if thou hearken to his Voice, and obey his Call in thee.

Chriſt Jeſus after his Reſurrection, ap-

peared unto many of his Diſciples without them, and they knew him not (his body being ſpiritual then) and after he had by many ſignal Teſtimonies made himſelf known unto them to be Jeſus, a Cloud received him out of the ſight of thoſe that ſtood looking after him; Whereupon it was told them by two men who were in White, that ſaid, *Ye men of Galile, why ſtand ye here Gazing? The ſame Jeſus which hath been taken up from you into Heaven, ſhall in like manner come again*, to wit, in a Cloud; for ſo he went up.

Now this (Friend) is a *Myſtery* to the Wiſe and learned Men of this World, (Oh that they knew it) That the Light of the World, and Life of men ſhould come in a Cloud; but ſo it is, and they are utterly ignorant of this Myſtery, though to the Children of Light it is made manifeſt, and revealed by the Spirit; They can tell you, that as Chriſt's firſt apearance to the World was in the Fleſh, and the fleſhly eye ſaw him; ſo his ſecond appearance is in *Spirit*, and no fleſhly Eye can behold him, he being now a Spirit.

You

You then, who are looking for the Reſurrection of your Saviour with the Eye of the firſt *Adam*, (which is natural, and to come without you) know you, that your eyes will fail you, and your Expectations be in vain; for him whom you look for is a Spirit, and Inviſible to all but to the ſpiritual Man. And while you are looking for his coming to be hereafter, the ſpiritual man can tell you, he is already come, and converſeth with him daily; and this is the Reaſon that the Saints and Servants of Chriſt (who do his Will) can endure Stocking, Stoning, Mocking, cruel Whipping, and tedious Impriſonment: Why? Becauſe they have ſeen and converſed with Jeſus, who by his Power enables them to ſuffer what man can do unto them; *He that hath an Ear to hear, let him hear.* But thou mayſt ſay unto me, Is there no other *Reſurrection* of Chriſt then what is in man? And are we not to look for the coming of Chriſt, and the Reſurrection of our Bodies alſo at the laſt day?

For an Anſwer to this, Friend, conſider that the Reſurrection of Chriſt without was there where he had been entombed

or buried, and there was he to riſe again, that ſo a Teſtimony thereof might be given to the Unbeliever, and as encouragement and ſtrengthening to the Faith of thoſe that did believe therein. Now Friend, ſo it is, *Chriſt is riſen in his Saints*, and hath appeared unto them there, even as he roſe from the Grave, and appeared to his Diſciples, and others without; and though thou wouldſt give large Money to us to make falſe Reports of his Reſurrection, yet we cannot, but muſt tell you all, *Chriſt is riſen* from the Grave of our Souls, where he was once buryed with earthly-mindedneſs, and the cares of this World; but the Grave being able to hold him no longer, he is come forth, and is manifeſt to Thouſands in this Age, who at firſt when he appeared to them without, to wit, in carnal Ordinances, they knew him not; but he being now come in Spirit according to his Promi e, we cannot but declare it unto you, being the things which our Ears have heard, our Eyes ſeen, and our Hands handled of the Word of Life, that ſo ye might have Fellowſhip with us.

And thou who lookeſt for the Reſurre-

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ction of thy Carnal Body, hear what *Paul* ſaid to the *Corinthians*, THOU FOOL, *That which thou ſoweſt is not quickened except it dye; and that which thou ſoweſt, thou ſoweſt not that Body that ſhall be, but bear Grain, perchance of Wheat, or ſome other Corn, but God giveth it a Body as it pleaſeth him.* Firſt come to the Life of Jeſus in thy ſelf; and when thou canſt ſay, *Now I live, yet not I, but* Chriſt *liveth in me*, thou ſhalt better underſtand the Reſurrection of the Body; *For the Natural Man diſcerns not the things of God, becauſe they are Spiritual*; then, and not till then, thou ſhalt know the Firſt and Second Reſurrection.

A Friendly CALL *to all* Notioniſts, Separatiſts, *and high* Profeſſors of Religion, *in what Form ſoever, (or out of Form) to come down from their Pinacles of Imagination, leſt they fall, and riſe no more.*

FRriends, Come all down from your Seats, you ſit in ſlippery places, and are in great danger and peril of your Lives, who though you have had many Alarms to call you away, you are ſtill aſleep in ſpiritual Pride or airy Notions, without Life. What do you mean? Will you ſuffer the Angel of Falſe Light to be your Guide, whilſt the glorious *Light of Chriſt*, and Glad-tidings of the Everlaſting Goſpel (declared almoſt every where in the Nation) to paſs by you, and take no notice of it? I cannot but pity your Souls, ſeeing the great Deluſion you are in.

Poor Hearts! you are got too high to ſit in ſafety; for the God of Heaven and Earth will dwell with none who are not poor in Spirit, and tremble not at his Word: I ſay, if you

you would have the Lord to dwell with you, you muſt all become *Tremblers*, O remember that Self-Exaltation was the Fall of *Lucifer* (that Angel of Falſe Light) and ſo will be the Fall of all who are not meek and lowly in Heart, and abide not there.

Its the Devil's work to elevate the Mind of man above his Meaſure; and that he may accompliſh it, he perſwades the Man, *He can ſhew him all things in a Myſtery*, and ſets him where he may ſee beyond the reach of others on a ſudden, deluding him with this old Bait, *That he ſhall be as God, knowing Good and Evil.* Thus he deluded *Eve*, and ſo he will do every ſimple Heart, who keeps not in the pure Fear of the Lord, but goes forth to hear the Voice of the Stranger: For had *Eve* kept to her Meaſure, and been contented therewith, the Devil could not have beguiled her; but ſhe going forth, was by a Temptation miſ-led, and ſo loſt her Innocent ſtate, and her true Guide within her.

And now the *Serpent* being the ſubtilleſt of all the Beaſts of the Field. and perceiving that Man is eager of Knowledge, and deſirous to comprehend all things in himſelf in a Myſtery, (it being too low a thing for ſo noble a Creature, *to go out for Knowledge*) he

ſets

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ſets himſelf in the Seat of God, and exalteth himſelf in man, lifting him up alſo above the Seed of God, which lies buried in man, and ſets at nought Poverty of ſpirit, perſwading him he is beyond the firſt Principles of Religion, and above the Doctrine of the Croſs, and that he is now at Reſt in God, when in Deed and in Truth *Poverty of ſpirit* the Man hath (peradventure) never yet known, nor the true Fear of the Lord neither; or if he hath, he is made to believe, that there are higher things to be known then the Myſtery of the Croſs; and ſo ſuffers the Devil to delude and blind him.

Poor Heart! Thy Deluſion is ſtrong indeed, and thy Condition moſt to be lamented: Where doſt thou find that the *Fear of the Lord* is a low Diſpenſation, whenas man is to abide therein *all the day long*? I ſay, though it be day with man, yea, Noon-day, where the Flock of Chriſt are at reſt; yet the Fear of the Lord is never to be left, it being part of the *Everlaſting Goſpel* which the Angel preached, ſaying, *Fear God*, Rev. 14. 6,7.

What's the Reaſon (Friends) that you ſtand ſo far off, and keep at ſuch a Diſtance from thoſe that dwell in the *Valley*, where the *Croſs*

Croſs is daily to be born, ſo long as you have a Vain Thought to be ſubjected, or a High Look to be brought down?

Is it not becauſe you think your ſelves higher and taller by the Head and Shoulders then your Brethren? and that they are but Dwarfs of Knowledge in compariſon to you? Is it not becauſe you look on the Croſs to be a low Attainment, and that you are *Wearing the Crown*?

Friends, Let me be plain with you; How came you into the Fear of the Lord? Did that which brought you in, lead you out again? Surely No; the Work of the Lord is perfect, and ſtands forever; and the true Members of Chriſt Jeſus call not this High, or that low; but they know, *That if any Man will be Great amongſt them, He is to be Servant to all*: I ſay, The Members jar not, nor claſh not one againſt another, but there is a moſt ſweet Harmony in the Body, without any Diſcord at all: The Higheſt doth not ſay to the Loweſt, *I have no need of thee*; nor the Loweſt doth not ſay ſo to the Higheſt. But Friends, is it not becauſe you have felt the Croſs too heavy for you to bear, having once taken it up, and laid it down again? Or is it becauſe you would ſhun

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Judgment, which you muſt come to again, and love it too, before you can meet with the Lord in Peace?

Peradventure thou thinkſt thy ſelf ſome wiſe Man in Knowledge, and ſo haſt been accounted in thy Generation; and for thee to become a Fool, or to come back again after ſo great a Profeſſion of Chriſt as thou haſt made, would be to thy Diſhonour, and Shame would cover thy Face. If thus thou reaſoneſt, know thi-, Thou art thy own Enemy, and thou loveſt the Praiſe of Men more then the Glory of God, or the Salvation of thy own Soul. And ſince you cannot deny but *the Poor receive the Goſpel, and the Rich are ſent empty away* (with all their words of Man's Wiſdom) how come it to paſs, that the plain and naked Truth of God, Preached in Power, and Practiſed in Simplicity, is of no more Account amongſt you?

Friends, Be not deceived in your ſelves; for you cannot deceive us: The Light of Chriſt Jeſus in us hath diſcovered you all to be out of the Way, who own it not.

Are you ſent of God who cry, *Lo here*, or *Lo there*, as ſome of you do, and creep into Chambers and Private Places, and there

there ſpeak with your Doors ſhut? is this (in times of Freedom) like the Practice of the true Miniſters of the Goſpel, who preach the Glad-tidings thereof to all, inviting all, and beſeeching all to receive it, that ſo all might come in, or be left without Excuſe?

Can any of you ſay, *You preach the Everlaſting Goſpel by the Revelation of Chriſt Jeſus in you*? Or do you not confeſs your ſelves to be *fallible*, and ſuch as preach *from a large Comprehenſion of what you have heard or read* (peradventure from *H. N.* or *Jacob Behm.* *&c*? Is what you preach of God? And are all your Springs in him?

If yours be the *Everlaſting Truth of God*, come forth, and declare your Meſſage to all; *for Truth ſeeks no Corners*: The Kingdom of Heaven is like a *Draw Net, which being caſt into the Sea, receives all that come in, but treaſures up none but the Good Fiſh*; if then you would be Fiſhers of Men, *come to the Sea Shore*, ſtand in an Open Place, and caſt in your Nets into the *Seas of Confuſion of this World*; prick People to the Heart by your powerful Miniſtration, and convince Thouſands of their *Errors*,

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Hereſies and *Falſe Opinions* (which they received and ſuckt in by the *Falſe Prophets* and *Miniſters of Antichriſt*) as the true Miniſters of Chriſt in the Primitive Times did, and *ſtill* do.

But if you doubt whether yours be the *True Goſpel* or *Another*, My Counſel to you is, CEASE to declare it in the Name of the Lord; for nothing ſhall profit the Hearers, but what is declared in the Eternal Spirit of God *without Doubting*. Wait in Silence then, until you have received Power from on High, which when it is received and declared, ſhall put to Silence the Gain-ſayers, and ſtop the Mouth of the Evil-Doers.

Friends, For the Seed's ſake in you I deſire to ſpeak, therefore ſuffer me (though a Child) to be free with you.

Have you known the *Fool's ſtate* (which all that will be truly Wiſe muſt come to?) if not, haſten thither apace; for *Man's Wiſdom is Fooliſhneſs with God, and keeps him truly in that which is but Folly.*

Oh! what will all thy Carnal Wiſdom (though in a *Myſtery*) and high Notions avail thee, ſo long as thou art got above that which leads to True Wiſdom, and makes wiſe

wiſe unto Salvation thoſe that are *Fools* for Chriſt?

Are you thoſe that have got in thorough the *Strait Gate*? and do you walk in the *Narrow Path*, which leads to Life, and which few find? Or are you not indeed thoſe who have *ſtriven* (for a time) to enter, but *could not*? Take heed you be not left out.

Have you bid farewel to the Friendſhip of this World, and to the Manners, Faſhions, Vain Cuſtoms and Delights thereof? Or are you not ſtill alive in them all?

Have you born the Croſs till every idle Word and Vain Imagination be ſlain and crucified?

Or are you not thoſe who have felt it too heavy to bear, and ſo laid it down again?

Are you as Beacons upon a Hill? And do you give Light to all that ſee your Converſation? Or have you not put your Light in a Dark Lanthorn, not ſuffering it to ſhine forth, leſt you your ſelves ſhould be diſcovered?

Are you not thoſe who preach and hear from a large Comprehenſion, but your

ſelves far from the Life of what you hear or ſpeak?

Have you the Power as well as the Words of Truth? Or are you not thoſe who have loſt the Power you once had, (as the Devil hath done) and retained the Notion only, which he is the Supporter of?

Are you in Deed and in Truth arrived at the Diſpenſation of Love, as you pretend, or third Degree of the Holy Life (as you call it) which loves its Neighbours Good as its own, and ſtoops to the meaneſt Babe in Chriſt, as well as walk with the grown Men.

Friends, The Well of Life lies low, and you muſt dig deep to find it; high Words without the Power, are as the bluſtering Winds, which do more Harm then Good; but it is the ſtill low Voice where God is heard, and the Sheep of Chriſt follow it. 'Tis true, the Doctrine of the Croſs was once in my Eſteem but a low and mean Diſpenſation, and the Diſciples thereof, (as I thought) in a pittiful and ſad Condition; but this was in the time of my Exaltation with you, when I had got above the pure and meek Seed of Jeſus, which was

was kept under in me; but *bleſſed be the Lord*, who hath brought down the Mighty from his Seat, and ſet me on the Rock of Ages. On which, if ever you know ſtability, you muſt be brought; which Rock is Chriſt, which followed the *Iſraelites* in the Wilderneſs, and refreſhed them; which Rock is the food of Angels, as well as of every hungry Soul. If any of you have this Bread, you know that in the midſt of Famine you ſhall have enough, and that your Water is ſure (coming out of the Rock) if ſo, I ſay, *Eat, O Friends, drink abundantly, O Beloved, go no more forth.* But you who are ſtill upon the Mountains, you muſt come down, and dwell in the low *Valley* before you can find ſafety. You muſt walk in the narrow Path which leads to Life before you can come to Reſt; and to the Spirits of juſt Men made perfect you muſt be joyned.

Peradventure, ſome of you may ſay, you are now upon the Mount with Jeſus, and have ſeen his Tranſfiguration; and do ſay in your Hearts, *It is good to be here*: if ſo yet boaſt not; For you muſt all come down from the Mount, as the Diſciples of Chriſt, and as Chriſt himſelf did, and

live here below. Nay, though you have been wrapt up into the third Heaven, as *Paul* was, and heard things unutterable, yet the *Croſs muſt be born*, and the *Thorn* in the Fleſh felt by all who are lifted up above their meaſures. To your meaſures therefore of the Gift of God all come, which is the Light within you; Boaſt not of any thing which you have not attain'd through the Death of the Croſs; for if you do, you will ſuffer loſs. Many of you have ſet your ſelves at the *upper end* in the Room; Oh, be ſure you be not without your wedding Garments, leſt the Maſter ſend you forth as unworthy Gueſts; you ſeem to be eager to taſte of the *Supper of the Lord*; and ſome of you are giving and taking it in a beggarly Element. All ſuch are to know, they are not yet paſt the Shadow, be their pretence what it will be, much leſs come to the Subſtance of all things, which puts an end to Types and Shadow.

The Voice in me cryes, *Keep low*; abide in the fear of the Lord, for there is the beginning of true Wiſdom. High words will no longer beguile the *true Iſraelite*; for in him there is an Eye open, which ſees and can diſcern Spirits, and an Ear that can

can hear the Shepherd's Voice from the Stranger.

The Stranger or falſe Meſſenger's Voice ſaith, *I comprehend all Myſteries*; *I am paſt the firſt and ſecond Diſpenſation* (to wit, the *Fear and the Faith*) and I am arrived at the *third*, which is *Love*; I have born the *Croſs*, and now wear the *Crown*. Is this thy Voice indeed? then know, thou art then *Antichriſt*, whom God will deſtroy with the *Breath* of his Mouth: Whoſoever thou art that cryeſt up one Diſpenſation by way of Boaſting, and ſet'ſt it againſt another, thou art doing the Devil's Work, and endeavouring to make a Rent where nothing but Unity and Peace ought to be; for one Man's State in Chriſt (though but the Babes) is not to be ſet againſt another, no more then Chriſt is to be divided.

But now on the contrary, the true Shepherd's Voice ſaith, *I am Meek and Lowly of Heart, learn of me, and be little in your own Eyes*: This Voice calls out of the World, it ſtills the Waves when they Rage, it binds the Strong Man in Chains, and Nobles in Fetters of Iron, by its Meekneſs,

Patience, Gentleneſs and Long-ſuffering. Therefore *Friends*, Come all down into the true Fear of the Lord, where this is to be witneſſed, and no where elſe. *Your Knowledge in Myſteries and large Comprehenſions of Divine Things, unleſs your Practice be anſwerable, doth but fit you for the Scourge with many Stripes.* I ſay, *While you are upon your Pinacles, the inward Beauty of the Temple you can never behold, nor ſee the Glorious Preſence of the Lord who ſits therein.* Haſten therefore to the porch, where Wiſdom's Voice is to be heard, and become *Door-keepers* therein (which keeps out Sin and Vanity), that ſo an Entrance may be made unto you in the *Holy of Holies.* For this I declare to you all, *That no more of the True Knowledge of God have you attained, then what you have learned and known through the Death and Daily Croſs of Chriſt Jeſus.*

And now to thee who haſt been once enlightned, and haſt taſted of the Heavenly Gift, and been made Partaker of the Holy Ghoſt, and taſted of the Good Word of God, and the Powers of the World to come, Content not thy ſelf with

with theſe Refreſhments only; but have thy Eye upon the Fountain from whence they flow; feed not upon thy Knowledge of them, for that may paſs away as Lightning; but feed thou upon the Bread of Life it ſelf; for that is it, and it alone, which can nouriſh the Soul up to Eternal Life.

I ſay again, Keep low, and patiently run the Race that is ſet before thee, and through Perſeverance thou ſhalt gain the Crown.

Some QUERIES to my old Friends the Miniſters of the CHURCH of ENGLAND.

FRiends, I come not now to queſtion you (as to my ſelf) nor yet your Faith and Hope in God, being fully ſatisfied concerning you and your Miniſtry, and alſo of your Call thereunto, having well known and heard the chief amongſt you for many years together; Yet for the ſakes of thoſe heaps of people, that pin their faith upon your ſleeves (as I may ſay) and take all for granted that you declare unto them for Truth, believing your lives alſo to be unblameable, I ſhall mildly propound unto you theſe enſuing Queries, charging you, as you would be accounted Miniſters of Chriſt, & are willing to obſerve the Apoſtles Direction, of rendring a Reaſon of your hope to every one that ſhall ask you, to make it appear in your Anſwer, by what fruits you may be known.

I.

I. WHether was your Call to your Miniſtry from God? yea or no (as the True Miniſters of the Goſpel ever was, and will be) Or was it not a place of Preferment to a comfortable Maintenance (as you call it) and to get a Trade to live by, that called you? And whether if that Maintenance were remov'd, you your ſelves would not ſoon come to ſilence, and your Miniſtry quickly fall to the Ground?

II. Whether or no did ever the true Miniſters of Chriſt, or any of them, go to the Arm of Fleſh for Aid, to uphold their Doctrine, and force a Maintenance from People contrary to their Conſciences, as you do?

III. Whether are you not Reſpecters of Perſons, honouring and fawning upon thoſe Men moſt, who can promote you to the Greateſt Benefices? And do you not remove from one Quarter to another, where the Greateſt Gain is to be had, often leaving

leaving your Flock when you are assured of Greater Wages from other Masters, or because you may not shear them to their very *Skins*?

IV. Whether do you not rend and tear Men's Goods from them, to the value of *Ten Times* more then your Unreasonable and Antichristian Demands are, (under a Pretence of a *POPISH* Law for Maintenance and Trebble Damages) and yet come forth, and say, you are *Gospel-Ministers, and the Work-man is worthy of his Hire*, though the True Husband-man never set you to work.

V. Whether is the spirit of Cruel and Bitter PERSECUTION, (in which many of you are found, and which none of you (that I hear) have Declared against) be the Spirit of a *True Minister of Christ*, or the spirit of *Antichrist*?

VI. Whether have you not stirred up the *Beast*, and instigated the *Corrupt Magistrate* (by the Rage, Envy and Malice of this *persecuting Spirit* (in you both) to Stock, Beat, Mock and most cruelly Whip, and

and Impriſon until Death, the Free born People of the Nation, becau'e they could not for Conſcience ſake ſatisfie your Luſts & Greedy Appetites with that *Popiſh* Maintenance by Tythes; or otherwiſe, becauſe they have ſpoken to you as they were moved of the Lord in your Places of Idolatry and FalſeWorſhip?

VII. Whether are you not the greateſt *Oppoſers of Authority*, and *Diſturbers of the Publick Peace* that are in the Nation, obſtructing the ſetling of the *Common-Wealth*, and keeping it from being a Free Nation; whenas you take up Arms, and Carnal Weapons to fight againſt the Civil *Magiſtrate*, whom in all juſt things you ought to obey, and preach Subjection unto?

VIII. Whether is it not the height of Ingratitude, Pride and Rebellion in you, to Kick againſt your *Governours* and *Feeders*, and ſet them at nought who are your Supporters in your Trades, for filthy Lucre?

Oh ye ſeed of Evil-doers! when will you ſee your Wickedneſs againſt the Lord your

(your True Husband, from whom you have gone a Whoring, and entertained Strange Lovers) and Return to him by true Repentance for your many great and crying Sins.

IX. Whether is your Gospel free, and without Charge, as the True Ministers of Christ's was, and still is; or do you not buy it (and your Abilities to preach) at *Schools, Colledges, Universities of Arts, Sciences* and *Humane Learning*.

X, Whether is the *incorruptible* Seed of God *in all men*? yea or nay. And

XI Whether is that *Seed of God* in Man sufficient to guide Man to his true Rest? Or is there any thing besides that, which can lead man into the Path of Life, and enable him to walk therein?

XII. With what did the Lord say, *He would search* Jerusalem? and where was it?

XIII. Whether is not the *Spirit of God in man* the Candle of the Lord, with which he will search all men? & whether if once it be

be put out, or removed, the Soul be not left in Eternal Darkneſs?

XIV. Whether if man obey not the *Light*, or *Candle of the Lord* in him (which ſhews him the Evil of his Way, and judgeth him for a Vain Thought, when nothing elſe can) it will not be his Condemnation forever?

XV. Whether do you know the *Word of Life* in the Heart, and *quickening Spirit within*, from the *dead Letter without*?

XVI. Whether of theſe two (*viz.*) the *Writings* of the holy men of God and their *Experiences* of God declared unto others, or the *Spirit it ſelf*, by which thoſe Writings were peuned, is Man's *true Guide*, and *infallible Rule to walk by*?

XVII. Whether is the quickening and powerful Spirit of God in Man (by which he became a Living Soul) ſubjected to a dead Letter? Or is that which was from Eternity of leſs Eſteem, becauſe it is in man, then the Thing which hath proceeded from it, and in compariſon thereof, is

but

but as yesterday? Oh! blush and be ashamed, ye *Builders of Babel*, &c. that you have Refused the *Corner-stone* and *Well of Life*, and hewn unto your selves *Empty Cisterns* that will hold no Water, I mean your *University-Learning*, and have preferred a Dead Letter before the Living Word of God.

XVIII. Whether do you in deed and in truth own the holy Scriptures? if so, how comes it to pass that you preach so contrary thereto, saying, *Revelation is ceased*; and *that the Saints cannot be free from Sin here*; *that Perfection is not attainable in this Life*; and *that the Commandments of God cannot be kept*; and *that no man now hath the Infallible Spirit*? Can any one of these be proved by Scripture? if so, make it appear; if not, stop your Mouthes and forbear to take the holy Name of God into your *polluted* Lips, till you have learned the Truth as it is in Jesus.

XIX. Whether can man by all his Learning *open the holy Scriptures*? yea or no. Or can he by all his Study, Pains and humane Industry get the *true* Knowledge of God in *Jesus Christ*? XX.

XX. Whether is the Knowledge of the whole Body of your Divinity ſufficient to impower man to conquer the leaſt Sin, or ſubdue the ſmalleſt Corruption in him?

XXI. Whether is the Learning of the two Univerſities of *Oxford* and *Cambridge* (on whoſe Legs you yet ſtand) neceſſary for the begetting, encreaſing or perfecting in the Truth, the true Diſciples of Jeſus Chriſt? If not, whether are they now employed to a right uſe?

XXII. What have you to ſay, why the ſaid *Univerſities*, and all the *Colledges* therein, ſhould not be converted to pious and charitable Uſes, as *Hoſpitals*, *Alms-houſes*, and places to ſet the Poor at work in, whenas inſtead of being Univerſities of Piety, they have been Places of Contention, Pride, Idleneſs, Ignorance and Idolatry?

XXIII. Whether are not the two *Univerſities Cages* of Unclean Birds, and of Foul and Hateful Spirits, whenas thoſe who

who proceed from thence are ſo infectious as to hold forth a Neceſſity of living in Pollution, whilſt they live, ſaying, *It cannot be otherwiſe* ?

XXIV. Whether inſtead of ſeeking the Kingdom of Heaven within you, and teaching men ſo to do, you do not ſeek and teach it to be ſought without? And whether you be not ſearching into the fallible Sayings of old Authors, and ſweeping your *Univerſity-Libraries* and *Temples* made with Hands, to find the Loſt Groat, which lies hid in your own Houſes, or Earthly Tabernacles?

XXV. Whether are not Falſe Teachers the Cauſe of ſo many Errors, Hereſies, Sects and Divided Judgments, as are in the Nation? And whether it is like to be otherwiſe whilſt Falſe Doctrine is ſo frequently preached, and the Fomenters thereof upheld by a Law?

XXVI. Whether do you not take upon you to be Heads of Colledges, Churches, Congregations and Aſſemblies; and ſo make

make many Heads, and many Maſters? whenas Chriſt Jeſus ſaith, his *Spouſe* or *Church* is but *One*, and he is the Head thereof?

XXVII. Whether do you not (as much as in you lies) *divide* the *Body* of *Chriſt* by your many *Sects* and ſelect Societies; whenas the Saints, though many Members, are but *One Body*, united in Chriſt?

XXVIII. Whether in Truth and Singleneſs of Heart can any of you ſay, That the Fruits you are known by are, Love, Joy, Peace, Meekneſs, Long-ſufferance, Gentleneſs, Self-denyal, Faith, Patience, Temperance, Moderation, and the like? Or are not your Fruits contrary to all theſe, and the Root of the firſt *Adam* ſtill growing in you?

XXIX. Whether have you been born again of the *incorruptible Seed*? and are you entred into the Kingdom of Heaven, where none come but ſuch as are dead to this world, and the Friendſhip thereof? or are you not ſtill ſhut out, as Unbelievers, &c?

XXX. Whether are you not thoſe that ſhut up the Kingdom of Heaven againſt men, and neither go in your ſelves nor ſuffer others? And whether inſtead of preaching the Goſpel and Glad-tidings of Salvation, you deny it not, and preach down that which ſhould give an Entrance thereunto, which is the Light of Chriſt in every Conſcience, and which is the True Light, which lighteth every man that cometh into the World.

The

The Concluſion.

KNow ye not that the whole Creation groaneth to be delivered from under the power of the *Beaſt* and *Falſe Prophet*, to wit, the *corrupt Magiſtrates*, & the *perſecuting* and *antichriſtian Miniſters of the Nation*? Do ye not know that theſe have had Dominion over the Saints of the Moſt High God for many hundred years paſt, doing and executing their own *pleaſures* upon the Bodies and Eſtates of the Children of God, as well in our dayes by cruel Tortures until Death, as in Queen *Mary*'s dayes, upon the Martyrs that ſuffered burning then, who yet notwithſtanding could not worſhip the Beaſt, nor his Image, nor give their Power to the Dragon, which all the World have wondred after?

Do ye not know that the Man-Child hath been caught up to God, the Woman fled into the Wilderneſs, and the Devil had the Power over all Nations? If not, then know, the Time is now haſtening, that the Man-child is coming to Rule the Nations with a *Rod of Iron* (and to ſome he is already come) and

all muſt bow to his Righteous Scepter; for he will Rule in Righteouſneſs, and all the ſturdy Oaks muſt be hewn down, the proud and loſty Looks of Man muſt fall, and his Tyrannical and Unjuſt Power be taken from him: The *Lilly* of the *Valley* muſt be exalted, and the *Beaſt* and *Falſe Prophet caſt alive into the Lake, where they ſhall be tormented forever and ever.*

Let none of you now (for my Love to loſt Man) be ſo ſcandalous, as to ſay, *I diſown Magiſtracy and Miniſtry*; for if you do, I here again, in the Preſence of the Lord, and before all the World pronounce you to be Lyars and Falſe Prophets; for I ſo far own both the true Magiſtracy and Miniſtry, which is of God, that I well know and am aſſured, the Nations cannot be happy till both are eſtabliſht in Righteouſneſs and true Judgment, in the fear of the Lord; I ſay, till Truth and Righteouſneſs be ſet up, Falſe Doctrine, Error and Hereſie diſowned by thoſe men in power, and the *Falſe Prophet and the Beaſt caſt alive into the Lake*, the Truth will be ſuppreſſed, and the Miniſters of the Goſpel perſecuted; yea though *Chriſt Jeſus himſelf* ſhould come again in the Fleſh, the Profeſſors of this Age would call him *Deceiver*, and be as ready to

Whip,

Whip, Scourge and Impriſon him to Death, as they have done his Members. But *bleſſed forever be the holy Name of our God*, the Falſe Prophet is known by his Life and Doctrine, and the beaſtly Nature in all Perſecuting Magiſtrates is ſeen and diſcovered; ſo that let their Profeſſion be what it will be, they are made manifeſt, and cannot hide themſelves from the Eye of the Lord, nor from the diſcerning Spirits of his Saints, who do his Will, and who worſhip him in Spirit and in Truth.

Friends, The Dreadful Day of God's fiery Indignation hangs over your Heads, and will inevitably fall upon you without *ſpeedy Repentance*; and this the Servants of the Lord ſee, and fore-warn you of in Love to your Souls: but you, like blind *Balaam*, ſee not the Sword drawn againſt you, and ready to cut you off: You are blinder then the dumb Aſs, who ſaw the Sword hang over his Maſter's Head, when he himſelf did not. Oh! read your Portion in *Zech.* 11. 17. and take it to ye; for, unleſs you ſpeedily *Repent*, and *turn to the Lord*, you will ſurely have it; where the Prophet of the Lord pronounceth a Wo to the Idol-Shepherds, ſaying, *The Sword ſhall be upon his Arm, and upon his Right Eye; his Arm ſhall be clean dry-*

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ed up, and his Right Eye ſhall be utterly darkened.

Friends, Every Man's Work muſt be tryed by Fire, of what ſort ſoever it be; therefore let none of you think to eſcape the fiery Tryal; for our God is Righteous, and will Reward every Man according to his Work.

T. F.

THE END.